

THE
HISTORY
OF

Hereditary-Right.

Wherein Its

INDEFEASIBLENESS,

And all other such

Late DOCTRINES,

Concerning the

ABSOLUTE POWER

OF

PRINCES

AND THE

Unlimited Obedience of SUBJECTS,
are fully and finally Determin'd, by the
Scripture Standard of Divine Rights.

*Sues in Vita Tib. Neronis. — Regnabit Sanguine multo,
Ad Regnum quisquis venit ab Exilia.*

LONDON, Printed for J. Baker, at the Black
Boy, in Pater-Noster-Row. Price Sixty 2 s.

15. May. 1711

Politeness

1800

THE NEW YORK

LIBRARY

OF THE CITY OF NEW YORK

1800



1800

1800

1800

1800

P R E F A C E.

By way of a Modest Challenge, and Address, to the British Jacobites to Answer what is here said.

Countrymen,

TH O' I be a declared Enemy to your Cause, yet I am so far from being an Enemy to your Persons, that I have on purpose Written the following Discourse, in order to promote your real and lasting Good. And therefore, tho' I have directed this Prefatory Epistle to you, by the Name of a *Challenge*, as well as *Address*; yet I have qualified that seeming roughness of Style, not only by calling it a *Modest Challenge*; but by shewing you in what respects it is justly stil'd so; seeing I demand no more of you, than mere Civility and common Justice, do oblige you and all Men to, in all Cases, *viz.* to hear a Man and his Discourse out, before either he be Censur'd or Condemned, or the Cause he pleads for; and, in case, he be in the right, to do your selves, as well as him, that Justice, as to Assent to the Verity of what he says; especially if it relate to Matters of the Highest Importance, and such Points also, wherein we our selves, and all that is dear to us, both in reference to this World and the other, are deeply and immediately concerned.

As for such of you, as are real Protestants, and call your selves *High Church Men*, barely in opposition to those that you conceive ill Thoughts of, as Enemies to the Establish'd Church; either because they *Dissent* from it, in point of Rites and Government; or because, tho'

The Preface.

Conformists themselves, yet they are not for *Persecuting* such Men, but for *Tolerating* them, upon the score of publick Peace: I would hope, that Arguments drawn from the horrid Principles and dreadful Butcheries of the *Romish* Religion and Party might have some influence upon you, and put a damp upon your Spirits, in driving too furiously in Conjunction with such Men, in order to settle one of that Religion on the Throne, merely upon the supposed Righteousness of his Title and Claim, by vertue either of a pretended or even real *Hereditary-Right* that way. For you cannot I think, but know, that it is an Universally received Principle and Rule among the *Romanists*, that no Faith ought to be kept with *Hereticks*; and the most Wicked, Inhuman and Barbarous means, that can be used to promote the Ends of the Court and Church of Rome, cease to be Evil, and become Lawful, Laudable and Just, when they are used for such purposes; for nothing is more Current among them, than this Maxim, which they thus express concisely, *A good end does always sanctifie the means.* And this I do not barely speak from hear-say, or from reading, but from Experience and Conversation with Noted Persons of that Communion, and particularly with their Priests; some of whom have roundly told me, That could the French King destroy and extirpate all the *Hereticks* in the World, tho' he should even Massacre them in cold Blood, he would not only do the most Glorious Action in the World, but the most Meritorious one also. And I shall never forget what accur'd to me, in a Dispute which I once had, in the late King James's time, with an English Jesuit and a German Fryer of the *Augustin Order*, in Company of a French Priest, who seem'd to be a *Dominican*; viz. that they agreed in this Determination, that it was not only as Lawful, but much more so, for *Catholicks* to Extirpate *Hereticks*, if they had an opportunity to do so, than it was for Men to destroy Vermin that infected a Country. An Expression, which I have had the more reason to recall to my thoughts,

The Preface.

thoughts, since the time, that I read it again, almost in the very same Words, in a Sermon of the Famous Dr. *Sacheverel*, tho' applyed by him to the *Protestant Dissenters* only, or rather principally. But, in Case he do not mean the *Protestant Church of England* tacitly also in that Horrid Sentence of his, (as I apprehend he does, seeing he has of late Represented those of the Church, under the Name of *False Brethren*, and as those that deserve *Extirpation*, on that account more than the very *Dissenters* themselves) I could wish that both he and his Party would allow themselves to think of the sequel of this Story, with some serious compofure of Mind. Now when I had this *Conference* with those Men, a Gentleman of *Cambridge*, a Master of Arts, who happen'd to be assisting to me, in this Dispute, asked them, if they made no difference between the *Episcopal Church of England* and other *Protestants*, seeing *Episcopacy* was retain'd in *England*, together with all the most *Decent Ceremonies* of the *Romish Church*. They answered, with Detestation, that a *Judas* was worse than a *Pilate*, and *False Brethren* more detestable than *Open Enemies*. And one of them scoffingly said, that tho' the *Ape* was a greater *mimick* of Human Actions than the *Curr* that snarl'd and bark'd; yet there was no *Creature* that Man despis'd and abhorred more.

Now in case you Dream, that your Young Prince will become a *Protestant High Church Man*, at last, after Two and Twenty Years Education in the *Romish* and *French Religion*; pray allow me to tell you Two short Stories more, both of them true, and such as many alive know to be so, and could easily be attested if need were. But indeed the *First* wants no Evidence at all; seeing the *French Court* and that of *St. Germains* have Authorized the Publication thereof. It is this, That the late *King James*, with his dying breath, charg'd his Young Names sake, *never to change his Religion, and always to look on the French King as his Father*. Unless therefore you can imagine, that his *French Father* or *Italian Mo-*

The Preface.

ther, will countercharge him to turn Protestant, at this time of day, you can never hope that he will be a Convert of the present *Protestant Church of England*. And, as for his *Italian Mother*, take this second Story; which is as certain a Truth as the former, tho' not so generally known. A *St. Germans Gentleman*, having been long Resident in *England*, in the late Reign, in order to promote his Masters Interest, and having Travelled up and down for that end, and thus attained to make a tolerable Estimate of the strength of the several Parties, as things then stood, which was some Years before the *Assassination Plot* broke out; did, upon his return to that Court, tell that Queen, that he knew no way to bring her Son to the Throne but one, and that would effectually do it, *viz.* to send him over to the *Archbishop of Canterbury or York*, to be Educated in the Religion Established in the Nation. But how was this motion entertain'd by her. Why, the Colour rose in her Face, and her fury was such, as to make her vent her Sence with violent motions of her Body, and in Words to this purpose; *I had rather take him and dash out his Brains with my own Hands.* A saying very unlike that of the true Mother, in *1 Kings 3: 26.* but very like that of the other, that laid Claim to the Child falsely.

But, leaving this *Chimerical* hopes of yours, which yet many now are strangely gull'd, *viz.* that this young *French and Italian Gentleman* will become, in time, a true *Protestant of the Church of England*; I come to speak and reason the Case with you all, whither you be *Papists or Protestants*, upon another Topick and Head of Argument drawn from your selves, as you are all equally *Native Britains*. And this I had principally in my Eye, when I Inscrib'd this Epistle to you, as *British Jacobites*, in opposition to the *French*, who intend only to make use of you, as the *Baboon* did the *Cats Foot*, to pull his Chestnuts out of the Fire. And, it was therefore with this view, that I saluted you in the front of this Preface, under the Friendly Denomina-

nation

The Preface.

nation of *Countrymen*, tho' I could not, in reference to the present Controversy, add the Epithet of *Honest*, as I afterwards do to others; because, as I shall Demonstrate in the following Discourse, you are not really in the Interests of your Country, but embark'd with its Old and Inveterate Enemies the *French*; in order to destroy it, and make it a poor Appendicle of that great Monarchy, to the perpetual Inslaving and Impoverishing your selves and Posterity, as well as all your *Countrymen* besides.

Now in order, if possible, to convince you of this, allow me to Copy out what you may find Publish'd, in a Pamphlet, Entitled, *A True History of the Horrid Conspiracy to Assassinate K. William, &c. Printed for John Salisbury, at the Rising Sun in Cornhill, 1696.* Where the Author give us this Story, p. 30, 31. 'About this time, says he, (i. e. about the beginning of April, 1696.) We had an Account by private Letters from *France*, of the following secret Scheme and Design against *King William* and his *Dominions* of Great Britain and Ireland, as laid down by the *French King* and his *Confidants*, (which *King James* and his *British Friends*, were to know almost nothing of) viz. That, as soon as the *Prince of Orange* should be Assassinated, that is, as soon as this should be known at *Calais*, by the Signal, which was agreed to be given from *Dover Cliffs*; Immediately *King James* was to go Aboard, and to Land with an Army of 10000 Men, and that soon after, without the least delay, *Twenty Thousand Veteran French Troops* (which were brought thither before hand) were immediately to Imbark, with all haste, and carried along with them 80 pieces of Cannon, with all other Accoutrements and Furniture, in a Fleet of 700 Transport Ships, under a Convoy of 28 Men of War, in order thus successfully to Invade *England*, and that much about the same time 5000 Men were to Land in *Scotland* to joyn their Friends in that place. But how many the *Jacobites*

The Preface.

bites were, that were to join them was not certainly
 discover'd. However this was known, that just as
 they should Land, the *Tower of London*, and the *Ex-
 chequer* should have been seized, by some Parties of
 the Conspirators here. And that after this, the *City
 of London* was to have been Burnt down and totally
 Destroyed; and the Country for at least Seven Miles
 round it, reduced into a Wilderness for ever. Some
 indeed of the *French Cabal* objected against the Destru-
 ction of *London* at first; alledging, that it would
 bring a vast Revenue to the Crown of *France*, by its
 Customs, but it was answer'd, That it was absolutely
 necessary that that City should be utterly destroyed;
 because the *King of France* could never otherwise se-
 curely hold the *British Kingdoms* in Subjection; and
 that, if *London* were suffered to flourish, it would
 not only be an overmatch for *Paris*, but might in time
 contend again with *France*, and even with the whole
 World, for *Empire* as well as *Trade*, as *Rome* did of
 Old. The total Destruction therefore of *London* be-
 ing finally Concluded on, the next Resolution taken
 was, That all the Landed-Men and Wealthy-Mony'd
 Men in *England*, (that were to be spar'd and not cut
 off,) *Papists* as well as *Protestants* should be Transported
 into *France*; but with this difference, that the *Pro-
 testants* should be made Slaves and Drudges, and the
Papists should have *Equivalents* given them in *France*
 for their Estates in *England*. For these purposes, it
 was concluded, that the *French Officers* should have
 the Gentlemens Estates given them; and that an e-
 qual Number of *Day Labourers*, and poor *French Fa-
 milies* should have been brought over, instead of the
Transplanted British Captives, in order to Inhabit
 and Cultivate the desolate Countries: Which was
 judged the only best and securest Method, to put the
English for ever out of Condition to revolt, or to en-
 deavour to recover their Liberties and Possessions, or
 to be any hindrance to the *French King* to Gain and
 Pre-

The Preface.

Preserve the *Universal Monarchy* of *Europe*. And for the better securing the *French Monarchy*, and preventing the *British* from attempting any Change, An *Edict* was agreed upon, to be publish'd in due time, viz. That none of the *Transplanted English* should ever Return again to their own Country, on Pain of Death. As for King *James*, though his Title was speciously to be made use of, particularly at first, in order to divide the *English* among themselves, that they might all of them become the more easily a Prey to *France*; yet he himself (though he knew but little of the main *French Design*,) was brought under special Obligations, not to have meddled with the Government, any otherwise, than as he should be directed by the *French King*; until first the Crown of *France* should Receive Sixty and Four Millions *Sterling* [How many more are they now, after the Escaping of *Twenty Two Years*, when they were become so many in no more than *Eight Years* time?] to be paid him out of the Product of *Britain* and *Ireland*. But then, they had also secretly agreed, (which King *James* and his *British* Friends were to know nothing at all of) that, before this Sum could possibly be Raised, they would find means to get rid both of him and his Son, and thus secure the Possession of these Kingdoms for ever to the Crown of *France*, by virtue of the Relation that the Families of *Orleanse* and *Savoy* had to the *Royal Family* of *Britain*, as the next in the *Lineal Succession* thereof in case of no Male Issue by King *James*; for a Daughter, whom they had in their Power, they could always dispose of, as they found it most for their Interest. So far our Author; in citing of whose words, I have here and there inserted some few things, wherein he is defective, as I had the Account my self formerly from an Eminent Person, that had the Perusal of some secret Letters of this kind. For indeed, even the *British Jacobites*, who had followed King *James's* Fortune into
France

The Preface.

France, were horribly Chagreen'd, when they smell'd the *Ultimate* and *proper French* Design; of which they had not at first, the least Suspicion, nor yet *King James* himself, though he knew of the *Intended Assassination*, and had some general Idea of the *Invasion*, that he was to be at the Head of, with *Ten Thousand Men*, without any Suspicion, that his *Ten Thousand Men* were to be *Thirty Thousand*, and those not under his Command. But even of the *Ten Thousand Men*, and the *Invasion* in General, he knew so very little of that he was hurried from *St. Germain's* to *Calais*, without having almost 12 Hours time allowed him, after the Advertisement, to prepare for the *Imbarkation*: Which occasion'd many of his Friends to follow him with that precipitance, as hardly to have time to put on their Boots. But of the Grand Design of all, in Relation to the 30 Thousand Veteran *French* Troops, that were to be Ship'd off immediately, neither he, nor indeed any *British* Subject knew any thing at all, until it took Air in time; which occasion'd bitter Speeches afterwards, and even Letters (known to several at this day) from some of *King James's* Countrymen and Servants, who, though high Loyalists to him, yet were not at that time either so Foolish or Wicked, as to be willing that *France* should rise upon the *Funeral Pile* of their *Native Country*,

And now, *Countrymen*, are not these things of that Importance, as to deserve to be consider'd, before you put it wholly out of your own Power, to secure so much as your own Estates and Liberties, or indeed your Lives? Were I as zealous a *Jacobite*, as any in *England*, nay, were I a Thorow-Pac'd *Roman Catholick* too; yet I am sure, I should be very Cautious of having *King James* Restored, until I should be well secured, that he should neither come in with an over powering *French Army*, nor be under necessary Obligations to Refund the *French King* those Immense Sums, which the Nation can never pay, and which must for ever
Ruin

Ruin us.
Religion
me to ba
to utter
to do, f
is that p
Think
Princes
the first
whethe
present
the Br
narch,
think i
same C
him, l
beating
quer'd
own
rest f
Spots
may
to sw
you
you
Rom
with
Barg
then
Bri
is, I
Rea
I
cou
aft
Pr
co
an

The Preface.

Ruin us, without the possibility of any Retrieve. No Religion sure, nor Loyalty whatsoever, could ever make me so barbarous and inhuman, as to betray my Country to utter Desolation for ever, as I must know my self to do, should I Act such a part, as this: And yet this is that part, which you are now visibly acting.

Think therefore, *Gentlemen*, I pray you, whether most Princes do not mind their own Interest and Glory, in the first place, and above all other Considerations? And whether any Prince ever minded these more, than the present *French King*? Can you then possibly think, that the *British Interest* is really at Heart with that Monarch, equally with his own? Or that he will ever think it, for his Interest, to leave *Great Britain*, in the same Capacity, that it has been of late, to Cope with him, both by Land and Sea, and to humble him, by beating his Armies, forcing him to give back his Conquer'd Dominions, and insulting him even, within his own Territories? If you can believe these things, and rest satisfied, that this *Leopard will thus change his Spots, and this Ethiopian wash himself White*; then you may believe any thing you please, and are indeed fit to swallow all the Legends of Popery. - But, in case you cannot easily believe these things, then let me beg you to think again; whether the *Courts of France and Rome* will ever suffer your *Young Prince* to come in, without securing themselves in the first place, by the Bargain? And, if this will be and must be the Case, then let me beg you to think once more, whether you *Britains* are likely to dictate, and give Law, to *Lewis Le Grand*, or be to you? Answer, this to your own Reasons and Consciences, if you can.

But, if after all my Arguments in the *Following Discourse*, and the Conclusive Warning Annexed to it, and after the fair and kind Advice I now give you, in this *Prefatory Address*; you Resolve, Right or Wrong, and come what will, to joyn Issue with the *French King and Nation*, in order to bring in your *Young Pretender*,
together

The Preface.

together with *Italian Bigotry* and a *French Government*; then allow me, *Gentlemen*, to take leave of you, as *Jotham* did of old in his Parable to the *Shechemites* and *House of Millo*, in reference to their setting up *Abimelech*, *Judg. 9. 19, 20.* If thus you do indeed deal truly and faithfully with your *Native Country* and those that have been its true *Friends* and *Patriots*, and have rais'd its *Glory, Reputation* and *Influence* to so vast a pitch, as it has arriv'd unto, these two and twenty Years past; then do you Rejoyce in your *Young King*, and his *French Father*, and *Italian Mother*; and let them Rejoyce in you the *British High-Church* and *Jacobite Party.* But, if you are indeed acting and contriving to *Ruin* your *Country* and to *destroy* its best *Friends*, in concert with *France* and *Rome*; then let *Fire* come out from *Lewis* and *James* and *Destroy* the *Jacobite High-Church Party*; and let *Fire* come out from you, and devour them; until you be totally and finally devoured and destroyed one by the other. In the mean time, may God save our *Dear Native Country*, from such *Hellish Designs*; if indeed *France* and *Rome* shall, by your means, prevail over us, for a time; may the Good God Restore our *Native Country* again to its *Ancient Glory* and *Privileges*, if not in our time, yet afterwards, for the sake of our *Poor Posterity*, so fatally at present betrayed by you to perpetual *Slavery* and *Misery.* So prayeth an *Honest Brittain*, who ever has approv'd himself a *True Countryman*, and who, as such, and upon the wish'd for, rather than hop'd for *Supposition*, of your yielding to good Advice given you in the present *Addresles*, Subscribes himself,

Your Faithful and Friendly Monitor,

and thus your Humble Servant,

F. T.

THE

THE

CONTENTS.

<i>THE Conspiracy of Korah, Dathan, Abiram, and their Companions, against Moses and the Revolution Principles and Constitution of Israel at that time, and, which he had settled by Divine-Right, plainly and fully proved to have been founded upon, and carried on, by the Claims, that they and their Associates laid to Hereditary and Indefeazable Birthright,</i>	Page 6, 7, 8, 10, 13, 14
<i>The Literal and Historical Account of this Conspiracy of the old High-Church Koraites and Hereditary Men, who were for setting up Dathan the Natural-Born Prince of Israel and Reuben, by a Lineal Descent from Jacob, in opposition to the Revolution Party. Together with Korah's Sermon on this Head, and the Sum of the Charge made against Moses, and of the Speeches of Dathan and Abiram, and others, upon this Subject,</i>	15, 16, 17
<i>Dathan and Korah's Decree proved to be the Original of the Late Oxonian one, and the old Sermons and Speeches then to be the exact Plan that some Modern Sermons and Addresses have Copied after,</i>	18
<i>The Judaical Priesthood and Christian Ministry proved, to be just such Parallel Offices as Dr. Sacheverell's Lines, that will meet in the same Idea, and at the same time that his shall meet in the same Center,</i>	19, 20
<i>The Abdication of Reuben the Hereditary Prince of Israel, with the Reasons thereof,</i>	21

The Contents.

The Original View of God, in preferring almost constantly the Younger Brethren to Reign over the First-born, 26, 27, 28

The Extent of the Blessing of the First-born, shewed fully and distinctly, in an Enumeration of its several Prerogatives and Advantages, viz. 1. The Assurance that the Messiah should descend from him, that was imited to it. 2. The Double Portion. 3. The Prophetical Office. 4. The Priesthood. 5. Legislation, and, 6. The Princely Authority and Dignity. 29, 30, 31, &c.

The Prophetical Office, and the Sons of the Prophets what, 31 Ministers now the same with the Prophets of old, as to their Stated Work, 37

The Temple Hierachy no pattern for Christians, 38 Legislature what, and who the Ancient Legislators, 38, &c. Princely Power what, and who the first Princes, 40, 41, &c.

The Hereditary Succession of the Patriarchs enquired into, from Adam to Moses, 43, &c. of the Antediluvian ones from Adam to Noah, ib.

The Theocracy of Christ, what, 44 Cain the First Hereditary Prince Excluded for his Wickedness, which was the Cause of his Murthering Abel, 46, 47 Aptitude for Government the Divine Rule of chusing a Successor, 48

The Patriarchs in Gen. 5. not the Eldest Sons, 49 The fancy of the Preadamites confuted, 51

A Computation of Adams Posterity at the Death of Abel, ib. Hereditary Right not observed in Cain's Family, 52

Lamech the First of 'em that pretended to it, 53 His Discourse to his Wives explained, 54, 55

The Patriarchal Succession from Noah to Abraham not Hereditary, 57

Nor that from Abraham to Moses, 60

The Patriarchal Blessing, what, 61

Reuben Forfeited the Birthright, 62

Joseph a Younger Son obtain'd it, and was Universal Patriarch 63

His conduct in making the Kings of Egypt absolute, censur'd, 64

The People in those Days had a great share in the Government 65

No Patriarch or Prince over Israel, from the Death of Joseph 66

till the time of Moses, 70

The Gov

The Succ

Here

Abimile

The Succ

The Crin

Samuel

Rome,

ther A

Sauls ben

an oda

Gods Cho

People

Ishbothe

David

David,

Gods reg

Hushai's

King,

Dauids

Nor Sol

The Rev

Mr. F

Rehobo

The Isra

The Succ

Critic

Savio

Our Sav

Line,

The Doc

tary K

Christs K

How He

The main

The Apo

withou

Prelacy,

The

The Contents.

The Government during that period Aristocratical,	72
The Succession of the Princely Power from Moses to Saul not Hereditary,	ibid.
Abimilech the first that Usurp'd the Title of King of Israel,	74
The Succession from Saul to Nebuchadnezzar not Hereditary,	76
The Crime of the Israelites in demanding a King,	77, &c.
Samuel Prophesies the Tyranny of their Kings,	79
Rome, the Rabbies call'd the Edomites, Egyptians, and other Ancient Enemies of Israel by that Name,	81
Sauls being sent to seek his Fathers Asses when Appointed King, an odd Dispensation, and a Rebuke to the Israelites,	84, 85
Gods Choice of David did not make him King, till Chosen by the People,	91, &c.
Ishbosheth a true King by the Peoples Choice, notwithstanding Davids Title,	93
David, how made King,	94
Gods regard to the Peoples Choice,	96
Hushai's maxim, that Gods and the Peoples Choice made the King, true,	95
Davids Succession not Hereditary in the Eldest Line,	97
Nor Solomons,	99
The Revolt of the Ten Tribes from Rehoboam no Rebellion, Mr. Pool's Arguments that it was, confuted,	100, 101
Rehoboam justly laid aside for his Tyranny,	102
The Israelites always possess'd of the Power to chuse their Kings,	109
The Succession from Nebuchadnezzar to Christ not Hereditary, Critical Remarks on Matthew and Luke's Genealogys of our Saviour,	112, &c.
Our Saviour Descended from a Younger Branch of the Royal Line,	118, 119
The Doctrine of the New Testament about Indefeasible Hereditary Right, and Unlimited Passive Obedience,	120
Christs Kingdom Heavenly, not Political like those of the World,	ibid.
How He Constituted his Kingdom,	121, &c.
The main Essentials of it,	125
The Apostles had no Superior and separate Power over the Church without its Consent,	ibid.
Prelacy, its Rise,	129
	Government

The Contents.

<i>Government in General a Divine Ordinance; the particular Form, Humane, Princes cease to be so, when they destroy the Ends of Government. Nothing in the New Testament that relates to Nations, or National Constitutions as such, but only to private Christians or Tolerated Societies of em,</i>	134
<i>The Conclusion, Being a Final and Allarming Warning to all True Protestant Britains.</i>	139

E R R A T A.

PAGE 10. Line 3. instead of *Dathan*, read *Korah*. p. 18. l. 26. for *decreed* r. *decryed*. p. 20. l. 33. for *Law* r. *Gospel*.

THE

W

Leade

(1)

THE SACRED HISTORY O F

Hereditary - Right From *C A I N* to *N E R O*.

Honest Countrymen,

IT being as Lawful for us *Britains*, as 'twas for the *Bereans*, to search the Scriptures, and by them to examine every Thing that is offered us as a Rule of Faith and Manners, I have chosen the following Passage of Sacred Writ, to be the Subject of my Dissertation.

I CHRON. V. Verses 1, 2, 3.

Now the sons of Reuben, the first-born of Israel, [for he was the first-born: but so much as he defiled his fathers bed, his birth-right was given unto the sons of Joseph the son of Israel: and the Genealogy is not to be reckoned after the birth-right. For Judah prevailed above his brethren, and of him came the chief ruler, but the birth-right was Josephs.] The sons, I say, of Reuben the first-born of Israel were Hanoah, and Pallu, Hezron, and Carmi.

INTRODUCTION.

WERE these Words duly consider'd, and the Subject rightly understood and applied by the Bulk of this Nation, especially by our Leaders, I am satisfy'd, that all the late High-Flying
A
Nori-

Notions would soon vanish into Smoak, though now in such Esteem and Vogue: I mean, the Doctrines of the *Divine Right of Primogeniture*, or *Birth-Right of Princes*; such as *Hereditary* and *Indefeazable Right*, and *Patriarchal* and *Uninterrupted Succession*, the *Irresistible* and *Unlimited*, or *Arbitrary Power of Sovereigns*; together with the *Absolute Passive-Obedience*, and the *Indispensible Duty of Non-Resistance*, by Subjects.

In order, therefore, to set all these Points in a Clear and Scriptural Light, I made choice of the abovementioned Text; where we have the Determination and the Declared Sense of the United Jewish Church and State, under the Old Testament, in reference to all these Doctrines and Opinions, that are at present so Magnify'd and Cry'd up by so many of those who say, They are of the Church of *England*. Therefore, I would fain hope, that those Men who boast so much of the Conformity of their *Hierarchy*, with that of the Ancient *Israelitish* Church, will have some Regard to their Unanimous and Constant Opinion and Determination, in Reference to the Succession and Rights of Princes; especially since their Opinion in those Points, is founded upon God's own Procedure and Approbation; as being, indeed, part of his Reveal'd Will, Recorded in Scripture as a Sacred Directory, Inclusive of all Things Material and Essential, that relate to the Right Constitution of Civiliz'd Nations, especially where Scripture Religion prevails. As therefore I pretend to nothing in this Discourse, but to consider what God, and his true Vice-Gerents on Earth, have done and declared, in all Ages past, with the Approbation of the Church, both before Christs coming, and since that time: So I hope, all Men, that Call themselves Christians, whatever be their other Denomination, will consider what I say, before they pass Sentence upon this Innocent, Well-meant Performance; which, God knows, is Honestly and Affectionately calculated for the

the Good of my Native Country ; and towards the Perusal of which, no more is desired by me, but the Patience of Reading and Thinking it over, with due Candor, and without Prejudice ; which may easily be done in a short time.

As for our Text, the Reader cannot but see, that all that is memorable therein, and which I am to lay down as the Foundation of a Discourse of this Nature, is what is brought in, by way of Parenthesis in the 1st and 2d verses. And the Reason why it is brought in here, will be easily seen, if we consider that the Author of this Book, having copied out some of the Genealogies of the Tribes of *Israel*, as he found them in the Archives kept in the Temple ; and having given us the Title of the Roll of those ancient Genealogies, thus 1 Ch. 2. 1, 2. *These are the sons of Israel, Reuben, Simeon, Levi, Judah, &c.* doth yet immediately begin with the Genealogy of *Judah*, v. 3, &c. passing over the three elder Brethren. To Apologize therefore, for this seeming Fault, in preferring a younger Tribe, before the eldest of all, he tells us here, the Reason, viz. that *Judah* had obtained the Precedency, by a *Divine Revolution* of Things, directed by God, declared by *Jacob*, establish'd by *David*, and acquiesc'd in by the whole Nation of *Israel*, with the consent even of the *Reubenites* themselves. For the Text does sufficiently inform us, that it was by the Concurring Suffrage of the whole Congregation, or Parliament of *Israel*, that the Register of the Genealogies of the Tribes were made to run in the Order, wherein we see them in the first Chapter of this Book. And the Author refers, in v. 7, to some eminent Time, when a New Roll of the Genealogies of the Tribes was taken ; which was, without doubt, in the Days of *Hezekiah*, who was contemporary, as to his Life, though not as to his Reign, with *Tiglath Pileser*, who began the Captivity of the Ten Tribes, as we read 2 King. 15. 29. in whose Days we are told, in the 6th Verse following our Text, that

Beera, the last Prince of the *Reubenites*, was made a Captive, and no doubt, all, or most of that Tribe, together with him. Now as *Shalmanezzer*, succeeding his Father in the Kingdom of *Assyria*, did succeed him also in Captivating the rest of the Ten Tribes, 2 King. 17. 3, 4. So we may well believe, that Good *Hezekiah*, in whose time this hapned, (for he began his Reign in the 3d Year of *Hoshea*, King of *Israel*, 2 King. 18. 1, who was Captivated, with his People, by *Shalmanezzer*, in the 9th Year of his Reign) could not but reckon it necessary to take the Genealogies of the Ten Tribes, in order to preserve the Memory of their Families, as well as of those of *Judah*, *Benjamin* and *Levi*, seeing the Ten Tribes were then in no Condition to preserve their own Genealogies. Besides these Circumstantial Hints, I shall venture to premise two more Circumstantial Observations, before I proceed to the principal Points; because I do think them to be of some Use to illustrate our Text, and to be no Impertinent Introduction to our main Subject. The *first Observation* is this; That, though the Time when this Roll of Genealogies was taken, was after the Captivity of the *Reubenites*, as is evident from v. 6. and though this Tribe was adjudg'd to have lost the Privileges of the *First Born*, as the Words of our Text declare: Yet, such was the Respect paid to the very Name of *Reuben*, and the Shadow of his *Primogeniture*; that, though the Tribe of *Judah* be adjudg'd the First Place in this Record, yet the Tribe of *Reuben* is preferr'd before that of *Levi*, which is not mention'd until the Sons of *Reuben* were reckon'd up; and, for their sakes, even those of *Gad*, and the Half Tribe of *Manasseh* also, as we see in the Sequel of this Chapter, and in the following one. The *second Observation* is; That, as the Genealogy of *Reuben* is not reckon'd, according to his Birth-Right, in relation to his Brethren, so I apprehend, that the Headship of that Tribe was not intail'd upon his Eldest Son, but upon the Youngest of all. I will

will no
more p
made,
Text fa
Exod.
any of
Scriptu
5, 6. a
bellion
a Det
Grand
read al
who w
Nemu
who I
of the
seem
Birth-
Instanc
ry me
serve
of Ko
Brothe
fixed;
both A
as we
and 1
the De
Instanc
Young
withou
thren,
it was
Reason
Moses
the se
fronte
Father

will not affirm this, but I must be allowed to think it more probable than any other Conjecture, that has been made, or can be made. *Reubens Sons* were four, as our Text says, v. 3. and as we know from *Gen. 46. 9.* and *Exod. 6. 14.* Now who were the next Descendants of any of those four Sons, we read nothing any where in Scripture, but in our Context, excepting in *Numb. 26. 5, 6.* and that is in the General only, and after the Rebellion of *Korah* and *Dathan*. And perhaps it was from a Detestation of that Sedition, that *Pallu*, *Dathans* Grandfather, was reckon'd after *Hanoch*. It is true, we read also *Numb. 1. 5.* of *Elizur*, the Son of *Shedeur*, who was constituted Head of the *Reubenites*, as also of *Nemuel*, *Numb. 26. 9.* as an Elder Brother of *Dathan* who I suppose died without Heirs. But as for the Heads of the several Tribes, mentioned in *Numb. Ch. 1.* they seem to be made such by God, without Regard to Birth-Right; as might be rationally shewed in several Instances, were it not, that such an Inquiry would carry me too far. Let *two Parallel Instances*, therefore, serve to illustrate this. The *First*, is the choice made of *Kobath*, the second Son of *Levi*, before his Elder Brother *Gershon*, in whose Line the chief Priesthood was fixed, as well as the Supream Power, for a Time, seeing both *Aaron* and *Moses* were the Grandsons of *Kobath*, as we see *Gen. 46. 11. Exod. 6. 15.* and *Ch. 23. 6.* and *1 Chron. 6. 1. 2. 6.* For both *Aaron* and *Moses* were the Descendants of *Kobath*, See *Num. 3. 17. &c.* The *2d Instance*, is the choice of *Elizaphan* the Son of *Uziel*, the Youngest Son of *Kobath*, to be Prince of the *Kobathites*, without Regard to *Izhar* and *Hebron*, the Elder Brethren, as we see at large, *Num. 3. 17, 19, 30.* And hence it was, as the *Jews* say, with the fairest Probability of Reason, that *Korah* took occasion to conspire against *Moses* and *Aaron*; for *Korah* was the Son of *Izhar*, the second Son of *Kobath*, who reckoned himself affronted, to have his Younger Cousin, the Son of his Father's Youngest Brother, made Prince over his Head, and

and over all the Families of the *Kobathites*, as we see he was *Numb. 3. 30.* And this, by the way, opens to us the Spring of *Korah's Conspiracy*; which was founded upon the Claim of *Hereditary-Right*. And therefore we have just Reason to conclude, that *Dathan, Abiram, and On*, (who were the Heads of the Conspiracy jointly with *Korah*, went upon the same Claim, as to the *Civil Headship* over *Israel*, in Opposition to *Moses*, as *Korah* went upon, as to the *Priestly Power*, in Opposition to *Aaron and Elizaphan*. For, as it is certain, that *Dathan, Abiram, and On*, were the Great Grandsons of *Reuben*, *Numb. 16. 1.* so I am apt to think, that *Eliab*, the Father of *Dathan* and *Abiram*, and *Peleth*, the Father of *On*, were the Eldest Sons of *Hanoch*, the First-Born of *Reuben*; or rather, that *Eliab* was the Eldest Son of *Hanoch*, and *Peleth* the First-Born of *Pallu*, the second Son of *Reuben*. And seeing those Head Conspirators drew in no less than *Two hundred and fifty Heads, or Princes* of the Congregation, we may very reasonably suppose, that *Elizur*, the Son of *Shedeur*, who was made Prince of all the *Reubenites* by *Moses*, *Numb. 1. 5.* was drawn into the Conspiracy also, and might probably be the Grandson of *Ezron*, the third Son of *Reuben*, and reckon it reasonable, that his Cousin *Dathan* having a Prior Right by Succession, to be Head of the *Reubenites*, ought not to have been excluded from it. So much, however, is certain, that we read no more of the Successors or Sons of *Elizur*, than of any Posterity left by *Dathan, Abiram, and On*; who did all Perish together, with *Korah*, *Numb. 16. 24. 27. 30.* And this I take to be the Reason, why we read nothing here of the Posterity of any of *Reuben's* 3 First Sons, but only of *Carmi*, his Fourth and Youngest Son. For when we read *v. 3. 4. &c. The Sons of Reuben; the Third-Born of Israel, were Hanoch and Pallu, Ezron and Carmi*: And when it is immediately added, *The Sons of Joel, Shemaiah his Son, Gog his Son, &c.* We cannot rati-

tionally

tionally fix upon *Joel* as the Descendant of any of the Three First Sons; for the Connexion will not bear it. Therefore, *Joel* must either have been the Son of *Carmi*, or *Carmi* himself. And indeed, this last Opinion I embrace, as the most probable of the Two; for it is a very usual Thing, (as all Men know, who are Conversant with the Bible,) for one and the same Man to have two Names, and to be alternately called sometimes by one Name, and sometimes by the other, almost in the same Breath; of which I might produce many Instances. But two or three shall suffice now, which we have in the very next Chapter; where we read v. 2. and 18. that the Name of the Second Son of *Kobab*, was called *Izhar*, and yet in v. 18, he is called *Ami-nidab*. In like manner, they that are called *Joah* and *Jddo*, v. 21. are called *Ethan* and *Adajah*, v. 42. and 41. Now, should we lay any Stress upon the *Syriack* and *Arabick Versions*, no doubt would remain, as to the Certainty of this my Opinion, that *Carmi* and *Joel* are the same Person, under two Names; seeing both these Ancient Versions leave out the Word *Joel*, and place *Carmi* in its stead: for instead of *Joel*, they render the 4. Verse thus. *The Sons of Carmi; Shemajah his Son, Gog his Son, &c.* And indeed so much veneration I must be allowed to pay to the Antiquity and Reputation of those Versions, especially the *Syriack*, that I cannot think the Authors of 'em would have altered the Text itself in this particular, (for what Temptation could they have to do so) had they not found in the Copy or Copies of the Septuagint, extant in their Days. And, if it was then in the *Greek Copies*, we may also conjecture, that the Seventy Interpreters, or whoever were the Authors of the Old *Greek Translation* of this Book, might have read *Carmi* also, instead of *Joel*, v. 4. in the *Hebrew Copy* of this Book of *Chronicles*, which was then in their Hands. However, so much is Certain, that the Persons named as the Sons of *Carmi*, or *Joel*, v. 4. &c. are not mention'd any otherwise, than as a successive List of the

the Heads or Princes of the *Reubenites*, down to the Captivity of that Tribe. For the Succession is made to run thus. *Joel* (or *Carmi*, the Son of *Reuben*) *Shemajah* his Son, *Gog* his Son, *Shimei* his Son, *Micah* his Son, *Reajah* his Son, *Baal* his Son, *Beerah* his Son, whom *Tiglath-Pileser*, King of *Assyria*, carryed away Captive ; he was Prince (at that time) of the *Reubenites*. So far reaches the Line of the Princes of that Tribe, down to their Captivity, and the time of *Hezekiah*, when this Genealogy was taken, says the Author of this First Book of *Chronicles*, v. 6. 7. 8. And he adds, that the Heads of the Chief Families of *Reuben*, who were Coetemporaries with *Beerah*, the Last Prince of that Tribe, were *Jeiel*, *Zechariah* and *Bela*. Now, after this Catalogue, the Author subjoyns a Brief Account of the most Memorable Action, that it seems was ever performed by this Tribe, and which happened in the Days of *Saul*, v. 10. And, with this, I take Leave of what relates to this Tribe, as it is treated of in our Context.

But now, that I have touch'd upon the Conspiracy of *Korah*, in Conjunction with the Princes of this Tribe, in the Days of *Moses* ; I cannot forbear to confidet that Memorable Passage, before I proceed to the main Subject I am to treat of. For, besides that it will tend to confirm and illustrate what I have principally in view, it is necessary to set it in a true Light, now that Mr *Lestey*, in his Rehearsals, and many others, have set it in so false a Light, and made such a Noise about it, canting out the Words Rebels and Schismatics from thence, with an Application to *Revolution-Men*, as well as *Dissenters*, in order to serve a *Jacobite High-Church* Design, wherein it is hard to say, whether the Ignorance, or the Confidence and Malice of such Writers, is most to be admired.

Now, to understand the Foundation of the Conspiracy of *Korah* and *Dathan*, let us remember a few Things that are necessary to be premised, besides what

I hint
erefte
into
himse
them
and i
Etc.
think
Noti
this
of C
nant
he j
to t
Insta
Mos
led C
Trib
and
was
Born
Brar
Loo
Loo
Poi
and
of
tha
nit
fern
Aa
Pri
You
Gen
wel
on
ric
Bu

I hinted before. Let it be then considered, (1.) That God erected the *Israelitish* Nation in the Days of *Moses*, into a *Theocracy*, or Divine Government, wherein he himself Acted as King, both in giving Laws, and putting them in Execution, in determining Suits and Controversies, and in adjusting whatever related to Peace and War, &c. This is made so Evident, by *Dr. Spencer*, that I think all Learned Men acquiesce in the Truth of his Notion, as to the Main. (2.) Now, in order to erect this Constitution, He first set up his *Standard* in a Pillar of Cloud and Fire, and called *Moses* to be his *Lieutenant-General*, and *Prime Minister* of State, and to him he joyned his *Elder Brother Aaron*, (having no regard to the Privilege of the *First-Born*, even in this Instance,) as the Prophet of *Moses*, or his *Deputy*, *Moses* being God's own Vice-Gerent, and therefore called God, *Exod* 4. 18. and 7. 1. (3.) After this, the Tribe of *Levi* have the Priesthood adjudg'd to them, and are taken in to enjoy this Privilege, which before, was part of the Privilege of the *Birthright* of the *First-Born*; and by this, as the Heads of Families lost one Branch of their Prerogative, so *Reuben* was a double Looser: For, as all the Heads of that Tribe were equal Loosers with the Heads of the other Tribes, in this Point; so the First Head, or Prince of the whole Tribe, and consequently, the whole Tribe itself, lost this Part of the Honour and Dignity, Privilege and Authority, that properly belong'd to him, by the Right Primogeniture. And, as the *Levites* were, in this respect, prefer'd before the *Reubenites*, and all the other Tribes; so *Aaron* was set over all the other *Levites*, and the Higher Priesthood appropriated to his Family; and *Moses*, his Younger Brother, was *Prince* and *Supreme Legislator*, and General over *Aaron*, and all the Princes of *Israel*, as well as People: which we may be sure was a Constitution that many of the Princes of the other Tribes, and particularly of *Reuben*, were very uneasy under. (4.) But this Uneasiness was, no doubt, highly encreas'd,

B

when

when *Moses*, by the Advice of *Jethro*, *Exod. 18. 25. 26.* made a new Regulation of the Government of *Israel*, by making choice of such Men as he saw fit, to be *Heads of the People*, in such a Subordinate Method, that some were *Rulers of Thousands*, some of *Hundreds*, some of *Fifties*, and some of *Tens*, and all these Subordinate to *Moses* himself. Now, though *Moses* did this, both with God's Approbation, and by a popular Election, according to the Suffrages of the Tribes, as appears *Deut. 1. 13. 14.* yet we may well suppose, that as *Moses's* Authority and Power was vastly strengthened this way: The Princes and Great Men who were not Elected, but pass'd by, were extremely enrag'd at this New Constitution. (5.) And this was, no doubt, farther encreas'd, by *Moses's* choosing *Twelve Men*, to be Princes of the several Tribes, without any nice Regard, (if indeed any at all) to the Right of the *First-Born*; as I might sufficiently shew, were it not, that it would carry me out too far, upon lesser Points, and detain me too long from the chief Heads of this Discourse. Let the Instance therefore, mention'd before, serve at present, *viz.* That, whereas *Korah* was the Prince or Head of the *Kohathites* (excepting only *Aaron* and *Moses*, and their Families) He being the Eldest Son of *Izhar*, the second Son of *Kobath*, next Brother to *Amram*, Father of *Aaron* and *Moses*, (if indeed *Amram* be reckoned First, from his being the Eldest Son, seeing he may perhaps be reckoned the First, from Honour only to his Posterity, as *Shem* was before, in regard to *Japhet*, and *Jacob* in reference to *Esau*;) now, I say, whereas this was the Case of *Dathan*, it need not be wondered at, if he swell'd with Rage, to see *Elizaphan* the Son of *Uziel*, the Youngest Son of *Kobath*, placed Chief, and Prince over his own Head, and over all the Famillics of the *Kohathites*, as we see he was, *Numb. 3. 30.* (6) But, besides all this, perhaps it did add no small Fuel to the Flame of *Korah's* Rage, against *Moses*; that, when the *Twelve Princes* of the Tribes made their Rich Of-
fering

fering
7. 2, 3
mitted
the S
them
but a
Sons o
needs
given
the K
by the
made u
spiracy
ral Tri
and A
the Pri
sively C
to Bir
Order
and w
Gen. 4
Zebula
and Ba
besides
one k
keep u
himsel
7. 12,
their C
v. 12.
Prince
Reuben
5th da
The P
of Ma
jamin
the 10
dy, v.

fering to the Tabernacle of the Lord, mention'd *Numb.* 7. 2, 3. It is expressly said, *v.* 6, 7, 8, 9. that he committed the Charge of those Rich Presents, chiefly to the Sons of *Merari*, giving no part of the Charge of them to the Sons of *Kobath*, the Elder Brother, and but a small part comparatively of the Charge to the Sons of *Gerſhon*, the Eldest Brother of all. This must needs have affronted such a Man as *Korah*, and have given him an Handle to Irritate and Incense, not only the *Kobathites*, but the *Gerſhonites* also. And here, by the way, it might have been no small Argument made use of by *Korah*, and the other Heads of the Conspiracy, to draw many Princes, and others of the several Tribes of Israel, to Joyn with them against *Moses* and *Aaron*, that in the Order of the Days appointed to the Princes of the several Tribes, wherein they successively Offered up their Presents, no regard at all was had to *Birth-right*, or *Hereditary Right*. For, whereas the Order of the Sons of *Jacob*, according to their Birth, and which their Father observ'd, when he Blest them, *Gen.* 49. runs thus; *Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Nephtali, Joseph, and Benjamin*; *Moses* did wholly alter this Order. For, besides the omitting *Levi*, (upon the Reason that every one knows,) and the dividing *Joseph's* Posterity, to keep up the Number of *Twelve Tribes*, which *Jacob* himself laid the Foundation of, *Moses* Ordered, *Num.* 7. 12, &c. That the Princes of the Tribes should make their Offerings thus; The Prince of *Judah*, the 1st day, *v.* 12. The Prince of *Issachar* the 2d day, *v.* 18. The Prince of *Zebulon* the 3d day, *v.* 24. The Prince of *Reuben* the 4th day, *v.* 30. The Prince of *Simeon* the 5th day, *v.* 36. The Prince of *Gad* the 6th day, *v.* 42. The Prince of *Ephraim* the 7th day, *v.* 48. The Prince of *Manasseh* the 8th day, *v.* 54. The Prince of *Benjamin* on the 9th day, *v.* 60. The Prince of *Dan* on the 10th day, *v.* 66. The Prince of *Asher* on the 11th day, *v.* 72. The Prince of *Nephtali* on the 12th day, *v.* 78.

Now what can we imagine by this Regulation, but that God had a mind to put a Brand of Infamy for ever, upon any Claim of Precedency, Founded upon Indefeasible *Hereditary Right*. And yet, if we consult the Order that *Moses* followed in Blessing the Tribes afterwards, *Deut.* 33. And the Order of God himself afterwards, in disposing the Land of *Canaan* to the Tribes, by Lot, we shall find as little Regard had to *Hereditary Right*, as before; which, to be sure, was not done by chance, but on purpose; to cut off all Foundation for any afterwards, to Found a Claim to *Sovereignty*, merely on this Preterence, or from a pretended *Patriarchal Succession*, either from *Adam*, *Noah*, *Abraham*, or *Jacob*. (7.) One thing more which I do rationally suppose, might add yet further Fuel to the Rage of *Korath*, *Dathan*, and the other *Princes*, Confederated against *Moses*, was the Institution of a *Sanhedrim*, or *Supreme Court* of Justice, consisting of 70 *Stated Elders* or *Judges*, *Numb.* 11. 16, 17. who were constituted Assistants to *Moses*. Now these being chosen by him, with a regard to Worth, and not to Birth, and without any regard to the Old Elders of the People, who were so by *Succession*, and in the Right of being the *First-Born*; and this Court being of a Formidable Nature, especially to Men of Great Birth, and of High Spirits: We cannot but think that it would be Improved and Represented, by *Korah*, *Dathan* and *Abiram*, in the worst sence, and in the most Odious manner, to the ingaging multitudes of Men to their Party. (8.) I shall only add this further, That the terrible and dismal Report, that Ten, of the Twelve Spies sent into *Canaan*, brought back of the impossibility of Conquering the Inhabitants, - *Numb.* 13. And the mighty Ferment into which the whole Body of the Nation was put, by this Report, *Ch.* 14. Administred a fair Opportunity to *Korath*, *Dathan*, and their Party, to ripen their Plot. For the People did not only speak openly against *Moses* and *Aaron*, but talked of making

a Captain to carry them back to *Egypt*, Ch. 14. 3, 4. And when *Joshua* and *Caleb* attempted to still their Fury, they narrowly miss being stoned to Death for their pains, v. 6, 7, 8, 9, 10. And, tho' the People seem'd to repent of this, upon the sad Sentence pass'd, v. 23, 29, 33, 34, &c. viz. *that they must wander in the Wilderness 40 Years, until all they of that Generation should Die*; yet they improv'd this no otherwise, than by *Murmuring*, and by a presumptuous Attempting to go into the Land of *Canaan*; in which they were defeated, by the *Amalekites* and *Canaanites* with dreadful Slaughter, v. 40, 44, 45. And, no doubt this Sentence, and this following Misfortune, tended exceedingly to lower the Temper of the Israelites in General, and so to render them more easily susceptible of the Impressions, which the Conspirators made upon them, by Complaints, Stories, Calumnies and Assurances.

Let any Man therefore duly consider these things, and he will soon see, that the *Schism* of *Korah*, as the *High Church Jacobite Authors* call it, was an *Open Rebellion* against the *National Revolution* and *Constitution* of *Israel*, both in State and Church; and that this Rebellion was founded upon the Doctrines of *Hereditary* and *Indefeasible Right*, and the Specious Pretences of the *Jure-Divino Precedency* of *Birth-right*, and of a *Lineal Descent*, and *Uninterrupted Succession*. So that our *Modern Jacobites*, *Non-Jurors*, and their *Confederates*, who go upon the same Principles now, as those did of Old; are the only *Koraites* among us, in the very same sense, and that in the utmost propriety of Speech; this being an exactly parallel Case to the former. For the *whole Constitution* erected by *Moses*, was a *Revolution-Erection*, founded on *New Laws* and *Regulations*: Tho in this it was peculiar, and different from all other National Constitutions, that it was instituted by an *Immediately Divine Revelation*. But then, seeing this was not to be the Privilege of other Nations, God thought fit to give us a sufficient War-

rant,

rant, to make Laws in relation to the main end of Government; which is *Salus Populi*, or the general Good of the Community, without any regard to the real or pretended Claims of *Birth-right* and *Succession*, and far more without any regard to the Tyrannical Doctrines of the *Absolute Will* of *Princes*, and the *Unlimited Obedience* of *Subjects*; Pretences to these being a Blaphemous Invasion of the Divine Prerogative, and that Submission which he only Claims from us; tho' yet he chuses to Rule us by a mild Law, Calculated wholly for our Interest, and not by a mere Arbitrary *Sic Volo, Sic Jubeo*, or so I command you, without telling us why, or annexing encouragements to our serving him; for he delights not in the Death or Ruin of his Subjects, as Satan and Tyrants do; which last are for that reason ever to be excluded Heaven, into which no Princes ever enter, by *Birthright*, but by *Election* and *Grace*. Now as the Ancient *Koraites*, were for throwing off *Moses* and *Aaron*, and this Revolution Law and Constitution, which the Nation was then blest with, under pretence that *Moses's* Law was Subversive of *Hereditary Right*; and were for making a *Captain*, to lead them back to *Egypt*, who to be sure was to be *Dathan* the *Firstborn* of the *Reubenites*, and consequently the *Lineal Successor* of *Jacob*: So our *Modern Koraites*, are for overturning our *Legal Revolution Settlement* in Church and State, and for chusing a *Young* pretended *Hereditary Prince*; that under his Conduct they may go back to the *Modern Egypt* of *France Papal*, where we and our Posterity are to be made Happy; in that House of Bondage, just as the *Israelites* were of Old; by being oblig'd to refund the *French* above an Hundred Millions, without being allowed to have Straw to make Bricks of; as being then under the Power of Two Arbitrary Task-masters *Pope*ry and *Tyranny*, who are to Teach us *Implicit Faith* and *Passive Obedience*, by the *Arguments* of *Sovereign Will* and *Pleasure*, and the *Cudgells* and *Racks* of *Irresistible Power*, and *Military Force*.

Now,

Now
the lea
from t
closly
that th
Korab's
and 17
to this
" K
" (exc
" his
" Bran
" ing t
" Cong
" ed,
" a fit
" the
" For
" all
" with
" Trib
" Cou
" more
" and
" T
" havi
" Grie
" bly,
" Fam
" This
" qual
" Law
" a va
" gree
" all t
" reso
" this
" ces,

Now, that this Application may not seem to be, in the least, strain'd or forc'd, but a just *Conclusion* drawn from the *Premises* laid down; Let the Reader only closely Review them, and then he will readily confess, that the Exact and Literal Account of the History of *Korah's Conspiracy*, as deliver'd by *Moses*, in the 16th and 17th Chapters of the Book of *Numbers*, amounts to this short History, which I shall now give you.

" *Korah*, the *Hereditary Prince* of all the *Kobathites* (excepting *Aaron* and *Moses*) being Degraded from his *Birtheright*, by having *Elizaphan*, a Younger Branch of the Family, placed over him; and knowing that a vast Number of the other Princes, of the Congregation, were equally Disobliged and Affronted, upon the forementioned Accounts; reckons that a fit Opportunity was offered, to Revenge himself of the Indignities put upon him by *Moses* and *Aaron*; For which purpose knowing, that the *Birtheright* of all the Tribes was *Hereditary Reubens*, He joyns with him *Dathan*, the *First-Born*, and *Prince* of that Tribe, together with his Brother *Abiram*, and their Cousin *On*; who were all of them as much, or more than he Degraded, in Point both of Honour and Power.

" This *Quadrumviate*, or Tory-Council of Four, having Concerted Preliminaries, Communicated their Grievances to a Club of 250 Princes of the Assembly, who as *Moses* himself says, Ch. 16. 2. were *Famous in the Congregation, and Men of Renown*. This Vast Body of Princes, reckoning themselves equally Degraded and Affronted by the Constitution, Laws and Management of *Moses*, having Influenc'd a vast Number of the *Israelites* of all Ranks and Degrees, who seem to have been the far greater part of all the Tribes, and having thus Ripened their Plot, resolve to Proceed against *Moses* and *Aaron*, after this manner. *Korah*, at the Head of the 250 Princes, as their Orator, is pitch'd upon to give the

" Chal-

" Challenge to *Moses* and *Aaron*; which they do so, as
 " to Declare War against them, and their party, v. 3.
 " whilst *Dathan* and *Abiram* are, at the same time,
 " left in the Camp, as General and Livetenant-General
 " of the Forces of the Party, to keep them United, and
 " in Heart; and to draw them out in a Military man-
 " ner, as soon as *Korah* and the Princes should come
 " back, and Concert things with them; for that *Da-*
 " *than* and *Abiram* were left in the Camp, is evident,
 " v. 12, 13.

" Now the Sum of the Charge, which *Korah* and
 " the 250 Princes lay against *Moses* and *Aaron*, is this,
 " v. 3. That, whereas the whole Congregation of Israel
 " was Holy, as well as they, and own'd by God to be his
 " People; they had Ambitiously lifted up themselves a-
 " bove all the Tribes and Princes, and shared between
 " them, Two of the Chief Prerogatives of the Birth-
 " right, viz. The Princely Power, and the Priesthood;
 " and that so, as to take upon them to Manage all
 " things, as they themselves pleased, without Consulting
 " the Heads of the Tribes; nay so Arbitrarily and Un-
 " justly, as to Rob the Princes of the Hereditary Privi-
 " ledges and Prerogatives, that by the Course of Nature
 " it self, and therefore by Divine Right, were Inde-
 " feasable and Inseparable, from their Birth Right.

" And, as this was the General Charge of all the
 " Princes, and consequently of the whole Party, put
 " up in the Name of all Israel, v. 3. so *Korah* had
 " his particular End, to pursue also, viz. To be made
 " High Priest, in the stead of *Aaron*, as we see, v. 10,
 " 11. And, for any thing we know, he might have
 " Hereditary Right to Plead in this Case also, (as I
 " said above) notwithstanding, that *Amram* is placed
 " before *Izhar*. But, if he had not this plea, yet he
 " had this to go upon; That *Moses* and *Aaron* had
 " Acted Unjustly towards him, in Degrading him
 " from his Birthright, by placing a Younger Branch
 " of his Family above him; and that by this and their

" other

“ other Acts of Unjustice, they had Forfeited their
 “ Right to their places, in Case they ever had any
 “ Right to them.

“ But, whether or not, *Korah* aim'd at the Priest-
 “ hood, on the Foot of *Primogeniture*, certain it is,
 “ that *Dathan* and *Abiram* went wholly upon this
 “ Ground. And therefore, having agreed to yield the
 “ Priesthood to *Korah*, their Charge is wholly against
 “ *Moses*, whom they Challenge as an *Usurper*, who
 “ had Invaded the *Kingly Power*, which belonged, by
 “ Right of Birth, to *Dathan*, as the Eldest Son of
 “ *Reuben* and *Jacob*. Now the Charge laid against
 “ *Moses* by *Dathan*, being somewhat different from
 “ the former, laid against him and *Aaron* Conjunctly,
 “ and being a more Explicite Accusation against *Moses*,
 “ as an *Usurper*; deserves to be specially Considered
 “ here. It amounts to this, as is to be seen, Ch. 16.
 “ v. 12, 13, 14. *Moses* having sent for *Dathan* and
 “ *Abiram* to come up to him, they refuse, saying,
 “ We will not come up; giving this Answer. It
 “ seems it is a small Matter, that thou hast Trickt us
 “ out of our Lands and Possessions, in the Fruitful Land
 “ of *Goshen*, with a Wicked design to Kill all of us, in
 “ the Wilderness, that stood in the way of thy *Usurpa-*
 “ tions; unless thou be also Submitted to, as a *Sove-*
 “ reign Prince over us; who are Born thy Superiors.
 “ Of this thy Pride and Usurpation, thy Command, for-
 “ sooth, sent to us, to come up to your Majesty, is an
 “ evident Proof; but which we scorn to Obey. Thou
 “ didst indeed Promise to bring us into a Land, flowing
 “ with Milk and Honey, and a finer Land than *Goshen*.
 “ But now every one sees, that thou art an Arrant
 “ Cheat and Lye, seeing we are now Doom'd, all of
 “ us, to Die in the Wilderness, and never to see that
 “ fine Promised Canaan. Where are our rare Vineyards
 “ and Cornfields, that thou wast to put us in Possession
 “ of, without any Trouble or Danger. Canst thou put
 “ out the Eyes of these Men now, as formerly, who have

" all of them fully seen thro' thy Impostures? No, no;
 " we Scorn to come up to thee, or own thee, any
 " more.

Now, seeing this was the Case of *Korah* and *Dathan*, in Opposition to *Moses* and *Aaron*: I beg the Reader to think, whether ever there was any thing more parallel to the same, than that of our late *High Church Jacobite Party*, in Opposition to the *Revolution Settlement* and *Maxims*. Are not *Dodwell*, *Lesley*, *Hicks*, *Sacheverel*, &c. The very same, both in Principle and Practice, that the *Koraites* were of Old? Is not the *Oxford Decree*, a Compendious System. (I mean, as to its First Articles) of the Principles of *Korah* and *Dathan*? And are not our late *High Church Addressers* Materially of the very same strain, that those of *Korah* and *Dathan* were? This is so evident, in point of *Hereditary and Indefeazable Right*, and its Sister Principles, that I defie all the Learning of the *Oxonians*, and the Sophistry of the *Jesuites*, to shew any real difference, (for I suppose they will not pretend that there is any Opposition) between our late Magnified Doctrines, and those of *Korah* and *Dathan*.

I might say much more, as to the History of the Old *Koraites*, and their *Modern Successors* of *Great-Britain*; were it not that I am unwilling to Inlarge too much, at a time, when Moderation is so much Decreed, that it is not easily allowed of so far, as to hear out a Discourse to an end, in case it favour of Judgment and Exactness; which always require some length, in the Survey of Controverted points, especially where *Darling Ignoramus Notions* come to be exposed by so doing. I shall therefore Content my self, with one thing further, viz. A Consideration of the *Ancient Priest-hood*, which our Modern High Flyers still Cant upon, as the Model of the *Christian Ministry*. which last Office, they do as Ignorantly, as Impiously, call by the Name of *Christian Priesthood*: And I dare venture to say, That the *Levitical Priesthood* and *Christian Ministry*, are just such
 Parallel

Parallel
 meet
 Greek

In
 ber th
 ish Con
 Openl
 the T
 jects v
 was a
 Temp
 are ea
 so gre
 Pavill
 and S
 with
 ir; an
 (as in
 Lamp
 Smell
 The
 settle
 was t
 First
 on pa
 fering

No
 prehe
 the
 the C
 tribu
 per H
 of th
 who
 order
 vice
 High
 who

Parallel Lines, as Dr. *Sacheverels*; and that they will meet as soon in the same Center; that is, when the *Greek Calends* happen.

In Order to Demonstrate this, Let us only Remember that which I mention'd before, viz. That the *Jewish Constitution* being a *Theocracy*, wherein God Acted Openly, and Publickly as King; we are to consider, that the *Tabernacle* was his *Imperial Tent*, while his Subjects were in a Military, and Travelling State; which was afterwards alter'd into a *Fixed Pallace*, called the *Temple*. Thus all things, relating to that Oeconomy are easily understood. For, Suitable to the Majesty of so great a King, all the *Ustensils* and *Furniture* of his *Pavilion* first, and *Palace* afterwards, were to be Rich and Sumptuous; and seeing he Liv'd and Convers'd with them, he was to have a *Table*, with *Bread* upon it; and all manner of *Sacrifices* and *Oblations* to Feast (as it were) upon 'em; together with perpetual Fire, Lamps lighted, and Incense, and sweet Odours for Smell; as well as a *Throne* or *Chair* of State, viz. The *Ark* and *Mercy-Seat*. And a vast *Revenue* must be settled to Support all this State and Expence; which was to be rais'd by *Taxes* and *Impositions*, such as the *First fruits*, *Tenhs*, and such and such *Sacrifices*, upon particular days and Occasions; besides *Voluntary Offerings*, expected from Rich Men.

Now, these things being Considered, we easily apprehend, that the *Priests* of Old were no other, than the *Menial* or *Houhold Servants* of the King of Israel; the *Common Levites*, being the *Ordinary Servants*, distributed into *Four Ranks*, or *Orders*, under their proper Heads; whose Work was principally to take care of the *Furniture* of the *House*, and to Serve the *Priests*; who were over the *Levites*, to direct, and inspect, and order things, appertaining to the *Kings Table* and *Service*; and over all these was the *High Priest*, as *Lord High Steward*, and *Lord High Chamberlain*, all in one, who received his Orders from the King himself.

Therefore, as this *Priesthood* was Typical of Christ, so it ceas'd for ever, with the *Temple*, upon which it depended; as soon as Christianity was fully erected. And, they must needs have never understood St. Pauls *Design*, in his Epistles to the *Galatians* and *Hebrews*, particularly *Gal. Chap. 3.* and *Heb. Chap. 8, 9, and 10.* Who do not know that there neither is, nor can be any *Priest* now but Christ, nor consequently any proper *Priesthood* but his own Eternal One, which he still Exercises in Heaven, as to the Intercessory part thereof, as he did the Oblationary part on Earth. Seeing therefore all *Priesthood* is run in to our Saviour, who possesses it intirely, and will do so for ever; it is equally Nonsense and Blasphemy for any now to lay a Claim to *Real Priesthood*, as to pretend to his *Regal Office*, as he is *Supreme Head of the Church*.— So that Ministers of the Gospel are nothing more than *Teachers and Doctors*; who if they must be supposed to Answer to any of the Orders or Sorts of Men under the Old Testament, do most properly Answer to the *Ordinary Prophets*, who were *Doctors* or *Teachers* in the *Synagogues*, and had no relation to the *Temple*, but were *Rulers of Synagogues*; which were just like our *Parochial Churches*, where they Read and Expounded the Scriptures of the *Law* and the *Prophets*. And hence it is, that tho' *Preaching* is called *Prophefying* in the New Testament, yet the *Office* of a *Minister* is never call'd *Priesthood*. Nor are *Gospel Officers* ever call'd *Priests*; tho' Christians in General are Honour'd with the Title both of *Priests* and *Kings*. Let this suffice to shew, how vastly different the *Priestly Office* was under the *Law*, from the *Ecclesiastical Office* under the *Law*: For whereas the *Gospel Ministry* is a *Spiritual* or *Moral Office*; the *Priestly Office* of Old was a *Civil* or *Oeconomical One*, which was peculiar to that Ancient National Establishment, and was to cease for ever with it. When therefore the *Schechinah* that dwelt in the Old Temple, remov'd and dwelt in the Temple of Christ

Christ's B
where C
of Priest

I come
upon wh
principal
that I ne
fore of w
this. “

“ rael, y

“ Concu

“ his Bi

“ that J

“ right,

“ ed by

“ Jacob

“ judg'd

“ Porti

“ the Fl

“ which

“ and h

“ of Ca

“ same

“ Princ

“ Judah

“ whom

“ the s

Now

fore tha

ten, ex

of this

to give

Reuben

Israel;

Steps,

afterwa

tho Jos

ed to d

Christ's Body, and when that was removed to Heaven, where Christ remains a Priest for ever; all the Orders of Priests ceased for ever.

I come therefore now to the main thing in our Text, upon which I need not insist long, seeing, tho it be the principal part thereof, yet it is so easy to be understood, that I need not dwell long upon it. The Sum therefore of what is here Included within a Parenthesis, is this. " *That Reuben, tho he was the First Born of Israel, yet by reason of his Incest with Bilhah, his Fathers Concubine, mention'd Gen. 35. 22. and 49. 4. forfeit'd his Birthright, both for himself, and his Posterity. So that Jacob disposed of the Priviledges of the Birthright, as he saw fit, and as he was Prophetically directed by God, in his Blessing his Sons, Gen. 49. Now Jacobs disposal of the Birthright was thus. He adjudg'd it to Joseph, during Life; and the double Portion, which was one Branch of the Prerogative of the Firstborn, he gave to his Posterity; according to which, his Posterity made Two Tribes of the Twelve, and had Two Shares in the Distribution of the Land of Canaan, which no other Tribe had. But, at the same time Jacob Prophecyed, that the Dominion, or Princely Power, should belong chiefly to the Tribe of Judah, and that from him the Messiah should Descend, whom he Prophecies of, under the Name of Shiloh, or the sent King and Saviour.*

Now, all these things having been accomplished, before that time, when this Book of *Chronicles* was Written, excepting only the coming of Christ; the Author of this Book thought fit, in this substantial Parenthesis, to give us not only the Reason of the Abdication of Reuben, the Hereditary Heir of Jacob and Prince of Israel; but likewise to shew us, by what Revolution Steps, the Main Prerogatives of his Birthright were afterwards disposed of; in the Providence of God. For tho Joseph got the Birthright; yet this was not suffered to descend Hereditarily to the Eldest Son; for Jacob himself

himself adjudg'd the Precedency and chief Blessing to *Ephraim* the Youngest Son, very contrary to *Joseph's* intention and desire, as we see, *Gen. 48. 17. 18. 19. 20.* But this was not all; for God snatched the *main Branches* of the *Birtheright* afterwards, both from *Ephraim* and *Manasseh*; giving the Priesthood to *Levi* the Third Son, and the Dominion to *Judah* the Fourth, together with the Honour of having the *Messiah* to Spring out of that Tribe; which was the *First and Radical Part* of the *Great Blessing* of the *First-Born*.

And now, that I have mention'd this, I come to prosecute my Main Design more Briefly. And I hope I shall raise the Superstructure the more Firmly and Orderly, that I have laid the preceeding Foundation so Deep and Strong, that my Work seems to be almost half done already.

IN or
be n
The Fo
being o
Things
time an
will be
ary Ri
the 3d
this Do
stament

I. A
th
In
ro
th

He t
eldest S
his yo
Unlimi
Blasph
shall be
ther fro
ing, vi
claratio
Revela
tions an
and un
ved by
and th
it must
Provid
the Ri

The Discourse It self.

IN order to treat distinctly of *Hereditary-Right*, it will be necessary to consider three Things. The 1st is, *The Foundation of its Claim to Sovereignty*: For this being once done, it will be easy to run through other Things that relate to it; tho these will take up most time and pains. For the 2d Thing, that I shall do, will be to give a *Brief, but Critical History of Hereditary Right*, down from *Adam to Christ*. And then, in the 3d place, I shall consider what account is had of this Doctrine, and what relates to it, in the *New Testament*.

- I. *An Inquiry into the Foundation of the Claim, that Hereditary Right pretends to Sovereignty and Indefeazableness; together with its Annexed Privileges of Absolute Power and Irresistible Authority, &c.*

He that pretends to prove the *Divine Right* of the eldest Son, to Rule necessarily and indefeazably, over his younger Brethren, (for a Claim to Arbitrary and Unlimited Sovereignty, is a downright Rebellious and Blasphemous declaring War against God himself, as shall be proved) must of necessity fetch his Proofs, either from all, or from some of these Things following, *viz.* either 1st from some open and explicit Declaration to this purpose, given by God, by a distinct Revelation, and that so universally, as to bind all Nations and Societies of Men, at all times, in all places, and under all circumstances; or, 2dly, It must be proved by Fundamental Principles of the Law of Nature, and the Self-evident Principles of Reason: Or, 3dly, it must be prov'd from Facts, in the course of Divine Providence, *viz.* from this, that God has established the Rights of the First-born to be indefeazable, and
that

that he himself has always acted by this Rule; especially then, when he acted most immediately and explicitly, in the Government of Men, and Families, and Nations.

Now, if from none of these Topicks *Birth-right* can lay any just or rational Claim to *Indefeazableness*, as to the Privileges mention'd; it is certain it can have no Pretence at all to lay Claim to it, in any Respect, that can be called a Foundation of *Divine Right*.

A *Human Right* it may indeed have. But then *Indefeazableness* can never be the Property of a *Human Right*, in any proper Sense: For, as I have all the Power and Right to dispose of what is mine, that my Father had to dispose of what was his; so every Society or Imbodied Nation in the World, has the same full Power to make Laws and erect Constitutions, for their own Good, that their Fathers had in their Days. The *Roman Consular Government* had all that *Human-Right* to support it, that the *Regal Government* had before; and I dare be bold to say, that it had at least as favourable a Pretence to *Divine-Right*, as either *that*, or the *Imperial Government*, which succeeded it: But it is not a *Human-Right*, that I am now to discourse of. However, in case any Man designs to be fully acquainted with what relates to the Rights of Human Constitutions, he needs only consult the never to be Answered, *Sidney on Government*, not to mention other Authors, who never were Answered otherwise, than by Railing, and Arbitrary Decrees, (to supply the Defect of Reason, Scripture and Honesty,) I mean, such others as *Lock* and *Hoadly*. I come, therefore, to the *Three only Topicks*, (for I cannot conceive, that a *Fourth* can be found out,) from whence any Argument can be drawn for the *Divine Right* of the *Primogeniture*, in Point of Indefeazable Dominion and Power. And,

1. I do presume, That no Man can shew any such Open and Explicite Declaration or Determination, as I have mention'd, to have ever been given by God, in this Case :

Case: S
need fa
somet
Nature,
ter, unc
sages re
remit th
our Dis
2. As
Maxims
thod of
Man ha
same St
I know
Birth rig
tion; fo
Best of a
an Em
there is
Reason a
common
Pair of
Brother,
better G
the *Righ*
Worship
if it be
ever ren
Salvation
the *Righ*
mines : T
tell us, w
tary Prin
him in al
obey wha
derstand
some craf
Parots, o

Case: So that, untill such a Declaration be produced, I need say nothing on this Head. I know, indeed, that something supposed to be such, or at least, of a like Nature, is alledg'd from some Words of *Paul* and *Peter*, under the New Testament. But, seeing these Passages relate to the Third Part of this Discourse, I must remit the Consideration of them to that last Branch of our Discourse.

2. As for the Law of Nature, and the Self-Evident Maxims of Reason, I never yet heard of any such Method of Reasoning in the present Case. Indeed, if Man had never sinned, and if Mankind were now in the same State of Innocence, wherein he was made at first, I know not but that the Law of Nature, in Point of *Birth right*, might have always gone on without Alteration; so as that the Eldest had been still the Wisest and Best of all the Sons of the same Bed, and that to such an Eminency, as to cut off all Competition. But there is no arguing from that Supposition now, seeing Reason and constant Experience tell us, that it is most commonly otherwise; as was evident in the very first Pair of Brothers, *Cain* and *Abel*; where the Younger Brother, as the Common Proverb is, was certainly the better Gentleman. If then *Tyranny* does not render the *Right* of an *Elder Brother Indefeazable*, as the *Worshipful Oxonian Decree* most sagely Determines; and if it be *Sin in itself*, and what no Circumstances can ever render Lawful, though it were necessary for the Salvation of all Mankind, viz. To *Resist a Tyrant*, as the Right Reverend *Bishop Sanderson* Religiously Determines: Then I beg, that such Learned Casuists would tell us, what Subjects are to do, in case their *Hereditary Prince* be born a mere Idiot. Must we imitate him in all his Freaks and Brutal Actions? And must we obey whatever he Commands, though he himself understand not what he says, but speaks, what perhaps, some crafty Fellow teach him to say, as Men teach Parots, or make a Speaking Brazen-head, or Block-

D

head

head, to speak out. Unless, therefore, such Divines be Idiots themselves; or take all others to be such, they had best let Arguments, drawn from Reason, alone; which they seem so little to understand.

3. It remains therefore, that they draw their Arguments for the *Indefeasableness* of *Hereditary Right* or *Birth-Right*, from Gods Government of the World and Church in General; or of the Special and most Illustrious Families and Nations thereof in particular. For if this fail them, I know not what they will do; unless they have recourse to *Mobbs* and *Club-Laws*, even in spite of their darling Doctrine of *Passive Obedience*, which indeed is their *Dernier Resort*, and which yet they never intend to practice themselves, tho they would fain knock it into the Brains, and dart it into the Hearts of all others.

But let us see what can be pleadable, under this Head, in the present Case. Now, for my part, I cannot conceive of any Thing, so much as supposable here, that can be Argued from, in defence of *Indefeasable Hereditary-Right*, excepting these two Considerations come to b. *unitedly* urged, (I say *unitedly*, because the first will avail nothing in this Case, unless the second can be proved,) viz. 1. The *Original* and *Extent* of the *Patriarchal Blessing*, which belonged to the *First-Born*: And 2. The *Uninterrupted Succession* of such *First-Born Princes*, without having the Entail of that Blessing cut off, by any *Divine Determination*; that cuts off the *Birth-Right* of the *Elder Brother*, and Entitles some *Younger Branch* to this Privilege.

The 1st Thing, that calls for our Consideration, is the *Blessing* of the *First Born*, both as to its *Original* and *Extent*.

Now 2^{dly}. If we Inquire into the *Original* of the Blessing of the *First-Born*, we shall find it be laid not barely in *Nature*, but *Gratuitously*, in the *Original* and *Radical Promise*, made by God, immediately after the Fall of Adam, concerning *Christ* or the *Messiah*; who
was

was t
the S
the M
Tool
dam a
der a
Cover
was t
Soul
Adam
Rom.
desce
confe
Adam
was t
For C
Breth
29. a
he is
Imag
liar
Nati
altho
tary
Son
henc
Beast
ly a
from
in G
milit
Born
we r
the l
ral b
who
was
View

was to be the *Seed of the Woman*, and was to *Bruise the Serpents Head*, i. e. *Satan*; who was the Head of the Material Serpent, whom he used as an Organ or Tool, in deceiving our First Parents. As therefore *Adam* and his Family were, by this Promise brought under a New and Gratuitous *Dispensation of Grace*, or Covenant of Promise, of which the *Messiah* promised; was the Foundation, and Center, and the Essence or Soul: So seeing the *Messiah* (who was to be a *Second Adam*, or Parent of Mankind, as *Paul* shews at large, *Rom.* 5. 12. &c. and 1. *Cor.* 15. 25 &c.) could not descend from any more than one of the Sons of *Adam*; consequently, it must follow, that from *whomsoever* of *Adams* Sons the *Messiah* was to proceed, the *First Blessing* was to be, on this account, intail'd upon that Person. For *Christ* was himself to be the *First-Born among many Brethren*; or, of all his Brethren, as it is said *Rom.* 8. 29. and therefore it is, that *those whom God Fore-knew*, he is said to have *Fore-ordained to be Conformable to the Image of the Messiah*, who was the True and most Peculiar *First-Born*. And, with this View, the *Israelitish* Nation are expressly called *God's First Born*, *Exod.* 4. 22: although it was far from being so by a *Natural Hereditary Right*, as being neither descended from the Eldest Son of *Noah*, or *Shem*, or *Arphaxad*, or *Isaac*. And hence it was, that the *First-Born*, both of *Man* and *Beast*, nay, the *First Fruits* of the Earth were peculiarly appropriated to God, *Exod.* 13. 2. 12. 29. And from hence it is likewise, that the true Church of God in General, even Saints glorified in Heaven, as well as militant on Earth, are call'd, *The Church of the First-Born*, *Heb.* 12. 23. Now, from these Considerations, we may easily see, That *Christ*, being most properly the *First-Born* of all Mankind, though not by a *Natural Hereditary Descent*: Hence it was that he, from whom he was to Descend, though a Younger Brother, was always intitled on this Account, and with this View, to the *First Blessing*, and consequently to the

Birthright, and to all the *Benefits* thereof. And this was one great Reason therefore of God's chusing *Seth*, after *Abel*, before *Cain*; *Shem* before *Japhet*; *Arphaxad* before his Elder Brethren; and *Jacob* before *Esau*. If therefore it be asked, why God passed by the Elder Brethren, in this respect. I Answer, for these Ends, as I apprehend.

(1.) Because frequently the Elder Sons forfeited their Right, by some Overt Act of Wickedness or Folly, as was evidently the Case of *Cain*, *Esau* and *Reuben*: So that the *Abdication* of these Three *Hereditary Princes* is an evident Proof, that *Hereditary-Right* never was *Indefeazable*. (2.) Because God would, this way, lay *Priority of Virtue* and *Worth*, instead of *Priority of Birth*, at the Bottom of all Government, as the Essential Property of a true Governour, in relation to the reaching and securing the End of all Government, viz. *The Good of the Community*. This is evident in the Case of *Cain* and *Abel*, *Gen. 4. 7.* *If thou dost well, shalt thou not be accepted, — and to thee shall be thy Brothers desire, and thou shalt Rule over him.* So that had *Cain* been as good a Man as *Abel*, he had not lost his *Birthright*, but had continued Prince over *Abel*, and all the *Adamites*; whereas by Wickedness, he forfeited this, and by Goodness, *Abel* obtain'd to be Prince in his stead. For, that this was the Case of the two Brothers, is evident; as shall be proved afterwards.

(3.) God order'd Things thus, with a View to Christ, who, as Man, was a *Younger Descendant* from the Stock of *Adam*, *Noah*, *Abraham*, *Jacob*, *Judah* and *David*. Which, no doubt, was order'd by God on purpose, to confirm the Former Reasons, as well as the following One. For, (4.) I cannot but, from sad Experience conclude, that God order'd Things thus, (as if he had a Mind to put a Contempt upon what the World calls *Indefeazable Birthright*, and an Honour upon *Elective* and *Revolution Princes*,) advanced for their Virtue, on purpose to prevent Men from being Ruin'd, by setting up, right or wrong, for Monarchs, merely, forsooth, because

because
haps bo

But,
Blessing
ing to
omni *Go*
describ'd
sider the
cording
sest, ple
Shem,
divided
of. No
the *Bles*
lowed r
Treated
shall no
any thin
a more
and *Pres*
those,
than ha
signed E
leges, v

The
the *Fir*
judg'd b
thereof,
Younger
these *Sis*
viz. Th
the *Des*
rance, T
That h
Inherita
of the
or *Supre*
or *Spiri*

because of their Seniority in Point of *Birth*, tho' perhaps born Fools, or with Tyrannical Dispositions.

But, (2.) We come to consider the *Extent* of the *Blessing* of the *First-Born*. And in doing this, seeing according to that certain Logical Maxim, *Perfectissimum in omni Genere definitur*, That every Thing ought to be describ'd according to its highest Perfection; I shall consider the Prerogatives and Rights of the Birthright, according to its greatest Extensiveness, and as it was possess'd, *pleno jure*, in its fullest Ampitude by *Seih*, *Noah*, *Shem*, *Abraham*, *Isaac* and *Jacob*, and before it was divided and split, after the manner that our Text speaks of. Now, though Innumerable Authors have written of the Blessings of the Primogeniture; yet I must be allowed to say, That I have not seen One, who has not Treated of this Subject defectively. And though I shall not pretend to Perfection my self, either in this or any thing else: Yet I dare pretend to give the Reader a more full and exact Enumeration of the Advantages and Prerogatives included in the Patriarchal Blessing of those, on whom the *Birthright* was fully conferr'd, than has yet been done by any other; though my designed Brevity obliges me only to enumerate those Privileges, without enlarging upon them.

The Extent then of the *Great Patriarchal Blessing* of the *First-Born*, (i. e. of him to whom it was adjudg'd by God, and by the Patriarch then possess'd thereof, whether his Declared Successor were Elder or Younger Son) will be clearly seen thro', by considering these Six Prerogatives, or Eminent Advantages thereof; viz. That this Blessing intail'd upon the Successor, and the Death of the Father, contain'd, (1.) The *Assurance*, That the *Messiah* was to descend from him; (2.) That he was to have a *Double Portion* of the Father's Inheritance, above his Brethren, to support the Honour of the *Primogeniture*; (3.) That he was the *Prophet* or *Supreme Teacher* of his Family, in Point of *Morals* or *Spiritual Truths* and *Duties*, in Relation both to God and

and Man; (4.) That he was to be *High Priest* of his Family; or Master of all *Externals* and *Ceremonies*, that related to the *Allegiance*, *Tribute*, *Service* and *Oblations*, which were due from the Family to God, as their *Supreme King*; all which bore a *Typical* and *Prefigurative Relation* to the *Messiah*, and were *Emblematical* of him, as the most eminent *First-Born*; who, though he was to descend from such *Patriarchs*, had even then, the *Supreme Patriarchal Government* on his *Shoulders*; and was afterwards visibly to assume it, so as to Act *Adam's Part* over again, though in a different *Manner*, in order to regain all those *Advantages* to *Mankind*, which the *First Adam* had lost. (5.) Besides the *Prophetical* and *Priestly Offices*, the *Blessing* of the *First-Born* carried along with it the *Office* of *Legislation*, or *Supreme Lawgiver* and *Judge*, in all *Civil Points*, and in *Relation* to the *Circumstances* of those *Duties* and *Actions* that concerned the *Prophetical* and *Priestly Offices*; so as to appoint the *Times* and *Places*, and the *Order* and *Manner*, of performing both *Moral* or *Spiritual Solemn Worship*, as also of the *Ceremonial* or *External Worship*, consisting in *Sacrifices*, *Oblations*, *Feastings* and *Washings*. (6.) The *Princely* or *Regal Authority* and *Power* was also intail'd upon the *First-Born*; which I take here in a limited Sence, for the *Executive Power*, which was lodg'd in his Hands, viz. To put the *Laws* of God and the *Community* in *Execution*; so as to be *Arbiter* of *Peace* and *War*, and to be an *Encourager* and *Rewarder* of those that were *Good*, and the *Corrector* and *Punisher* of those that did *Amis*.

Now, That the *First* of these *Blessings* belonged to the *First-Born*, is evident from what I said before. *Thy Seed*, says God to *Eve*, (i. e. The *Messiah* who was to descend from her,) *shall bruise the Serpents Head*, Gen. 3. 15. Which *Blessing* is renewed to *Abraham*, Gen. 22. 18. *In thy Seed shall all the Nations of the Earth be blessed*. On which take the *Apostles Comment*, Gal. 3.

16. One.
He at
Abra
12. 7.
2.
of th
Gen.
above
Conve
the C
rael sh
should
upon
was g
Essenti
for it,
alterab
a mind
of a l
Deut.
loved W
who is
Son of
Double
ming of
Born is
Jacob's
Birth-R
the Fir
Son; f
draw th
weighty
Private
3. As
the Prop
it self, t
and that

16. He saith not, and to Seeds, as of Many, but as of One; to thy Seed, (in the Singular,) as of Christ. He alludes to the frequently repeated Promise made to Abraham, To thy Seed will I give all this Land, &c. Gen. 12. 7. and 13. 15. 18. and 17. 8. and 24. 7. &c.

2. That the Double Portion was part of the Blessing of the Birthright appears from Jacob's Gift to Joseph, Gen. 48. 22. Moreover, I have given thee One Portion above thy Brethren, &c. which was given, as a Deed of Conveyance, or as a Pledge, not of Favour only, but of the Certainty of his Prophecy, That his own name of Israel should be named upon both his Sons, and that they should have Two Portions in the Land of Canaan. And, upon this Account, our Text says, that the Birthright was given to Joseph. And this was ever accounted so Essential to the Birthright, that Moses expressly provides for it, by a Special Law, Enacting, That it shall be unalterably and universally so, even though the Father had a mind, by reason of greater Affection, or the Influence of a beloved Wife, to act otherwise. For, says he, Deut. 21. 16. 17. He may not make the Son of the Beloved Wife First-Born, before the Son of the Hated Wife, who is indeed the First-Born: but he shall acknowledge the Son of the Hated for the First-Born, by giving him a Double Portion of all that he hath; for he is the Beginning of his Strength, and therefore the Right of the First-Born is his. This, as it bears an evident Reference to Jacob's giving the Double Portion, and thereby the Birth-Right, from the First-Born of his Hated Wife, to the First-Born of his Beloved Wife, tho' the Younger Son; so it does expressly forbid all the Israelites, to draw that Action (which God over-ruled for just and weighty Reasons) into a Precedent or Example in their Private Families.

3. As for the Prophetical Office, it was so Inherently the Property of the First Born, by the Law of Nature it self, that we cannot but ascribe it to the First-Blessing, and that too, as the First Office of all others. For, as the

the Elder must be supposed to be ordinarily the Wifest, so Understanding being the First, and Directive Faculty, God's Way was always to bring in Light to the Mind, in the First Place, in order to Mens acting a Rational Part, in all Respects, both in Serving God and their Country, and Friends; a Blind Obedience, and an Implicit Faith, being what God did ever Caution against, as we see *Deut. 4. 1. Prov. 2. 3. and 13. Isai 27. 11. Hos. 4. 6. Eph. 1. 17. Col. 3. 10.* Now, seeing it is Rational to suppose, it is said as *Job, Chap. 12. 12. That in the length of days is understanding*; and seeing there is little need of Revelation, to tell us, that Parents ought to instruct their Children, or that their First-Born, if he be not under a Natural or Moral Incapacity, is his Fathers Successor to instruct the Younger Branches of the Family: Hence it is, that the Scripture insists less on this Office, than on the other Parts of the First Blessing; and the rather, because this was not the Object of the like Emulation, as the Priestly and Princely Powers, which had greater Temporal Splendor and Advantages attending the same. I speak not here directly of the *Extraordinary Prophetical Office*; though the Great Patriarchs generally had something of this Spirit, because there was no written Canon of Religion, before *Moses*. But I speak of *Ordinary Instruction*, such as *Abraham* was Eminently Faithful in, *Gen. 13. 17. 18. 19. Shall I bide from Abraham the thing which I do; seeing that he shall become a great and mighty nation, and all the nations of the Earth shall be blessed in him, (i. e. By reason that the Messiah is to descend from him) For I know him, that he will instruct (so the Word is in the Hebrew) his Children and his Household after him, and they shall keep the way of the Lord, &c.* And in this respect, as well as in regard of extraordinary Revelations, he is called a Prophet, *Gen. 20. 7.* And no less Faithful was *Job*, who, as he was Prophet, or Supreme Teacher, over his Family, as well as Priest and King, so is he particularly celebrated for his Care this way, *Job. 1. 1.*

5. F
crific
instr
them
pheti
milie
Sence
rional
have
there
Levit
phetic
so, in
rael th
Ones,
theref
traord
the P
was r
Teache
actuall
was th
vice.
Elders
Instru
Priests
were P
ral Case
nary A
expresly
one told
the Cam
Worship.
88. Me
and Mil
God, an
Christ,
desired h

5. For he was not only Faithful as *Priest*, to offer Sacrifices for his Children, but likewise as a *Prophet*, to instruct them in the Ways of God, and to go before them in a good Example. — Now, though the *Prophetical Office* was never taken from the Heads of Families, but is inherent in them still, in the ordinary Sence; yet when *Israel* was brought into a Publick National State, in the Days of *Moses*, it was necessary to have *Publick Prophets* and *Instructors* likewise. When therefore the *Priesthood* was given to *Aaron* and the *Levites*, and the *Princely Powers* to *Moses*, the *Prophetical Office* was likewise given to the same *Moses* also, in the *Supreme Sence*; for he did not only give *Israel* their *Civil and Juridical Laws*, and their *Ceremonial Ones*, but their *Moral and Spiritual Rules* too; and therefore in this Sence, as well as by Reason of his extraordinary Gifts, he is Called, by way of Eminency, the *Prophet of Israel*, Deut. 34. 10. But, seeing he was rather *Legislator* in this Case, than an *Instructor, Teacher or Prophet*, and seeing the *Instructing* of all actually was impossible for him to accomplish; hence it was that he appointed *Seventy Elders*, by *Jeihro's* Advice. For, though I readily grant, that the *Seventy Elders* were *Magistrates* and *Civil Judges*, to Judge, *Instruct* and *Determine*, in *Juridical Cases*, even as the *Priests* in *Ritual Points*; yet it is evident, that they were *Prophets* also, to *Instruct* and *Determine* in *Moral Cases*, nay, that sometimes, they had an extraordinary *Afflatus* of the *Prophetical Spirit* upon them, as is expressly told us, *Numb.* 11. 25. &c. When therefore one told *Moses*, that two of those *Elders* *Prophefied* in the Camp, and *Jashua*, from his Zeal for *Uniformity of Worship*, desired *My Lord Moses* to forbid them, v. 27. 88. Meek *Moses* check'd his fiery Zeal, with the Grave and Mild Sentence, that became him, as a *Servant of God*, and which was the very same Spirit with that of *Christ*, by which he check'd his *Apostles*, when they desired him to ratify their *Prohibiting* the Man to Preach

any more, or Cast out Devils in his name, because, forsooth, he followed not them, Mark 9. 39. 40. Forbid him not, for there is no man, which shall do a miracle in my name, that lightly can speak evil of me; for he that is not against us, is on our Part; or as Luke has it, 9. 40 Forbid him not, for he that is not against us, is for us. So also says, the Meek Moses, v. 29. to Joshua, Enviest thou for my sake? Would to God that all the Lord's People were Prophets, &c. And, to put Honour on Eldad and Medad, and what they had done, He himself, with all the rest of the Elders of Israel, went immediately into the Camp, v. 30. to confirm and help them, in their preaching to the People. Alas! How little have either of those Glorious Examples of Moses and Christ been considered or followed, in latter Times, by many of those that boast to be Successors of the Apostles; which indeed they have been in nothing so eminently, as in forbidding those to Preach, who did not in all Things, even in silly Trifles, nay, even frequently in gross Errors and Superstitions, follow them. But to proceed, we read that there were, in after Times, Schools, or Societies of Prophets, where young Men were trained up, as in Colleges, in order to Teach the People the Spiritual and Moral Part of Religion, who were called the Sons of the Prophets, 2. King. 2, 3, 7, 15. Chap. 4. 38. And over such, the Judges of Israel, as were themselves Prophets, were Presidents, as was the Case of Samuel, 1. Sam. 9. 6, 9, 12, 13, 14, 15. And it appears, that there were at that Time, several Companies or Schools of Prophets, fixed in several Parts of the Land of Israel, as may be collected from Chap. 10. 5, 10, 11, 12. Now, that Samuel, the Judge, was Head and President of the Prophets, is expressly told us, Chap. 19. 10. Where it is said, that, whilst the Company of the Prophets were Propheying, Samuel stood at their Head, as appointed over them, i. e. as their Preses, to Moderate, Direct and Instruct them, in their Holy Exercises. So, that we are not to look upon those Prophecies

Proph
Order
them
tribus
Chap.
of the
nor b
(whic
Exstas
Person
was th
expres
mongst
High-
Thum
Brevit
answer
often
ring
those
Judges
Proph
himself
Joynt
which
King.
ever, c
Princes
seeing
And o
are ill
Two
whereo
Society
of the
(with
as we
as far a

Prophecies to have been always so extraordinary, as that Order and Discretion was not to be kept statedly among them. And this may be rationally collected from the Distribution of God's Revealing himself of Old, mentioned Chap. 6. 6. where it is said, *that when Samuel inquired of the Lord, the Lord answered him neither by Dreams, nor by Urim, nor by Prophets.* Now, by Dreams, (which is a general Word here, inclusive of Visions, Exstasies, and Impressions,) God usually answered any Person, that inquired of him, in those Days; for this was the most usual Method of Old, as *Eliphaz* tells us expressly, *Job 33. 15, &c.* And, when this fail'd amongst the *Israelites*, the stated Recourse was to the *High-Priest*, to whom God answered by *Urim and Thummim*, compendiously called *Urim* sometimes, for *Brevities* sake. Now, as this was God's Method of answering in the Tabernacle and Temple, so he often signified his Mind to the *Prophets*, by inspiring all, or some of them, to give Answers to those that inquired of God this way. But neither Judges, nor Kings, were, as such, Presidents of the *Prophets*, and therefore, though *David* was a *Prophet* himself, yet *Nathan* and *Gad* seem to have been the Joynt Heads of the *Prophets*, during his Time; for which consult, *2. Sam. 7. 2, 17. and 12. 1, 25. 1. King. 1. 10.* comp. with *2. Sam. 24. 11, 19.* However, certain it is, that during the Reigns of Wicked Princes, the Societies of *Prophets* had other Heads, seeing none could be their Heads, but proper *Prophets*. And of these Heads, *Elijah*, and his Successor, *Elisha*, are illustrious Instances. In whose Days, we read of Two large Colleges of Sons of the *Prophets*; the One whereof was at *Bethel*, *2. King. 2. 3, &c.* of which Society Fifty were so concern'd to know the fulfilling of the Prediction, concerning the Translation of *Elijah*, (with which they and all the Society were acquainted, as we see, v. 3.) that they followed *Elijah* and *Elisha* as far as *Jordan*, near *Jericho*, v. 7, 15. And it would

seem, that this Society was very numerous, consisting of some Hundreds, when they had Fifty strong Men ready at hand, (who seem to have been Servants attending them,) to send out upon a Three Days Journey, to gratify their Curiosity. v. 16, &c. The other College was at *Gilgal*, where we read of an Hundred Sons of the Prophets, at once, in the Company of *Elisba*, and treated by him, 2. King. 4. 38, 43. And, besides this, we read of an Hundred Prophets hid in a Cave from *Jezebel*, by the means of *Obadiab*, 1. King. 18. 13. And, if the Prophets of *Baal*, in the Days of *Ahab*, were Four hundred and fifty, and the Prophets of the Groves Four hundred, as we read 1. King. 18. 19. no doubt, but the true Prophets of God were very many, especially under good Kings. And, though the number be not mention'd, yet, seeing we read of the Society of all the Prophets, as well as of the Priests, assembled at *Jerusalem*, to assist *Josiah* to reform the Nation, 2. King 23. 2, 3. we cannot doubt, but that they, as well the Priests, were a Regular and Considerable Body of Men. And it may not be incredible, that there was at that very time, a School of Prophets in *Jerusalem*, from what we read, 2. King. 22. 14. and 2. Chron. 34. 22. Where *Shallum* is called Keeper of the Schools, (as the Hebrew may be render'd, though our Version render it *Wardrobe*, and others, the *Cloaths*;) seeing his Wife *Huldah*, an eminent Prophetess, dwelt then in the Second School, or Second Part thereof, (as the Hebrew properly signifies, and which we render the College.) But, seeing *Alisnah* signifies not only the Second Part, but also the House of Wisdom, and seeing the Chaldee Paraphrase renders it so; we may very well reckon it a College, as our Version has it. So that it would seem, that there was a School or College of Prophets then at *Jerusalem*, and, perhaps, it was divided into Two Parts; one for instructing young Men, over whom *Shallum* was President, and another for young Women, under the Oversight of his Wife *Huldah*; to whom *Josiah* sent

Hilkiab,

Hilkiab,
For, that
we have
these w
Deborah
such we
na, and
but the
phets of
I have in
ly, beca
wholly
geniture
most Me
of the C
Offices
Priestly
imagine
Persons
rather C
the pro
Spiritua
of Men
are now
I could
were, b
after th
the New
Form a
from her
tion, th
that the
dinary
Rulers a
But, see
sult Vir
je& copi
say this

Hilkiab, the *High Priest*, she being very famous then. For, that there were Women Prophets, or Instructors, we have no reason to doubt, though the Instances of these were not meny. Such was *Miriam*, *Exod.* 15. 20. *Deborah*, *Judg.* 4. 4. and *Hannah*, 1. *Sam.* 2. And such were afterwards the *Virgin Mary*, *Elizabeth*, *Anna*, and *Philip's Seven Daughters*. And I doubt not, but there were *Schools of Prophetesses*, as well as *Prophets* of Old, though not so frequent or numerous. — I have insisted on the *Prophetical Office* the more largely, because I have observ'd, that it is, for the most part, wholly omitted, as if it had no relation to the *Primo-geniture*; so that it seems to be very little understood; most Men dwelling so upon the Surface of the History of the Old Testament, as if there were no other *Publick Offices* then, but such as related to the *Princely* and *Priestly Powers*; which, from Modern Notions, they imagine to have been the same as *Civil and Ecclesiastical Persons*. Whereas, indeed, the *Priests* of Old, were rather *Civil*, than *Spiritual* Persons; the *Prophets* being the proper *Spiritual Officers* of God, in relation to *Spiritual Concerns*. However, the *Priests* were a Set of Men, adapted to that Time and Dispensation, and are now for ever abolish'd. — Had I Time for it, I could shew, that what the *Schools of the Prophets* were, before the Captivity, that were the *Synagogues* after them; and that *Christian Churches* were, under the New Testament, modell'd almost exactly, after the Form and Manner of the *Jewish Synagogues*. So that from hence, I might shew how justly I insist on this Notion, that Ministers of the Gospel are the same now, that the *Prophets* were of Old, as to their *stated and ordinary Work*; and therefore, the very same, that the *Rulers and Teachers* of the *Synagogues* were afterwards. But, seeing I cannot do this now, let the Reader consult *Vitringa de Synagoga*, &c. and he will find this Subject copiously treated of. In the mean time, I shall only say this, that to go to the *Antiquated Hierarchy of the Temple,*

Temple, for a Pattern of a Christian Hierarchy; is as Absurd, as it were to set up real Altars in our Cathedrals, &c. To Sacrifice Bullocks or Rams upon them, with all other such Rituals; or as it would be to Convert the Lords Supper back again into the Supper of the Pascal Lamb.

4ly. As for the *Priestly Office*, I need only mention it; seeing it is evident to every Body, especially after what I said before, that this was part of the Prerogative of the *First-Born*. For God says expressly, *Numb. 3. 12, 13. and Chap. 8. 16, &c. and Chap. 18. 6, 7. That he had taken the Levites into the Priesthood, instead of all the First Born Males of Israel; and that he had given the Birth-Right of the Levites, as to the point of Precedency and Authority, to Aaron and his Sons.*

5ly. The *Legislature or Legislative Office*, was also a Prerogative, and an eminent one, of the *Primogeniture*. And indeed, in the nature of things, it ought to be considered before the three Offices of *Prophecy, Priesthood and Dominion*; seeing *Legislation* preceeds these Three: For all these suppose Laws already made, as being properly *Offices*, that relate only to the Execution of Laws, in reference to a threefold distribution of them, into *Moral, Ceremonial, and Judicial*. For, tho Absolute and Tyrannical Governments, confound the Making, and Execution of Laws; and jumble both together, as if they were one, or rather, as if all Law were a meat *Chimera*, excepting only, the Arbitrary Will of the Prince; yet certain it is, that these two are altogether distinct things, in their Nature; and that therefore the Offices that relate to them, even then, when they are possess'd by one and the same Person, are equally distinct likewise. And this is so very certain, that even God himself has ever acted towards Men, so as to observe a *Decorum*, in relation to both these; seeing God did never require Obedience to himself, in any thing, without premising some open Declaration of his will, by Publishing some System or compend of Laws,

to be observed; and this he has always done likewise, in so condescending a manner, as not only to shew the Reasons upon which his Laws are founded, but to add an encourageing Sanction to them. For, whereas other Law-givers do only Corroborate their Laws, by Threatning severe Punishments against the Transgressors of them, without any promise of Rewards to the Observers of them, unless the Implicit supposition of bare Protection or Impunity, be reckoned a Promise: God, upon the other Hand, does not Command any thing to be done, to the faithful Observance of which, he does not annex very encourageing assurances of Rewards and Advantages.

Now, tho' God was the *Supreme Legislature* of the World and Church, in all times, yet he always made use of proper Persons, to Act as his Deputies this way, that Order might be observed amongst Men, and Confusion avoided. And certain it is, that the Heads of Families were naturally such *Subordinate Lawgivers* to their Children and Servants. The *Six Adamical Precepts*, which the *Jews* speak of, and which from their Renovation under *Noah*, with the addition of *One* more, concerning the Eating of the Blood of any Creature whilst Alive, (for so the Words *Gen. 9. 4.* ought to be understood) are called the *Seven Noabical Precepts*; I say, these Precepts, so admirably cleared up by *Selden*, *De Jure Nature & Gentium*, &c. are an eminent proof of the Legislative Office, in the First Times; these having been just such a Compend of the *Ancient Patriarchal Polity*, as the *Decalogue* was afterwards of the *Jewish Constitution*. The *Legislature* therefore, was certainly an eminent part of the *First-Blessing*, which belonged to the *First-Born*: So that wherever the *First-Blessing* was lodged, that Person, tho' the *Youngest Brother*, had the *First share* in the *Legislative Power*. I say, the *First share*, because I shall afterwards prove, that in *Ordinary Cases*, the Father of the Family, did not Arbitrarily make Laws, at least had no Authority

de Jure, either from God or Nature, to make Laws, without the Advice and Concurrence of the *Primores Familiae*, the Men of Note, and Discretion, that were of the Families, unless where such were not to be found. For all the Power, that ever God gave to any Father, or Prince whatsoever, was only Accumulative, *viz.* To do good and not hurt, to the Society. And this is so evident, that the Apostle *Paul*, even in that place, where he seems to screw up the Power of Princes to the highest pitch, and to nail down the Obedience of Subjects to the lowest step of submission, *viz.* that Text, *Rom. 13. 1, 2, &c.* yet lays this very maxim as the Foundation, both of the Authority of the one, and the Obedience of the other. *v. 3, &c.* For, says he, *Rulers are not a Terror to good Works, but to the Evil, (i. e. they are not to be reckoned Rulers at all, but when they Act thus.) Do that which is Good, and thou shalt have Praise of the same. For he is the Minister of God to thee for Good, (so that if he Command Evil, his Command is null, and we owe him no Obedience,) but, if thou dost Evil be afraid, &c.* Never certainly was there a plainer Scripture against Passive Obedience to Tyrants; and never therefore was there a Generation of more *Sottish Scritch Owls* than our late *Passive Obedience Men*; who, forsooth, because this Epistle is thought to be Written in the days of *Nero*, to a few Christians at *Rome*, (who perhaps were not above an Hundred in all, at that time) to Obey the Emperor and Senate, and other Rulers, in all their Lawful Commands; that therefore a whole Christian Nation, such as *Great-Britain*, ought to give up their whole Constitution, with all their Laws, Liberties and Properties to the Arbitrary will of a *Cain* or *Nero*, meerly because he is the Supreme Ruler, or pretends to be so by Descent. And yet this worse than Brutal Notion, prevails now to that height, that we cannot but conclude, that God, for our many and great Sins, suffers us to be thus fatally Infatuated, to our own Ruin, and to the future Infamy

of

of this
parcel
by the
and t
time.

6ly
includ
eviden
Writer
it. A
Consti
the far
before
there
Slaves
Master
which
few,
Servan
&c.) th
stitute
they b
by the
Instanc
Daugh
terwar
indeed
Judah
her to
they a
she bei
positio
to his
Text a
any M
Comm
fires th
He see
her Pu

of this Generation and Nations; to be branded as a parcel of Men, equally sunk in Sense and in Goodness, by the common Vote of all other Nations of the World, and that down to all Posterity, to the very end of time.

6ly and Lastly, The *Blessing* of the *First-Born* did include the *Princely Authority and Power*. This is so evident, and has been so much insisted upon, by all Writers, that I have no more to do, but barely to Name it. And I believe, that of Old time, before National Constitutions were formally Erected, every Father had the same Power over his Children and Servants, (for before Christianity was Establish'd under *Constantine*, there were no other Servants known in the World but Slaves, over whom and their Posterity for ever, the Master had the same Power, as over their Cattel; which was the Rule that obtain'd even among the *Jews*, tho' with some Alleviations as to the *Hebrew* Servants, for which see *Exod.* 21. 1, &c. *Lev.* 25. 39, &c.) that Supreme Magistrates have now, in rightly Constituted Governments. So that I question not, but that they had power of Life and Death committed to them, by the *Noachal Law*. And of this, I think we have an Instance in *Judah*, *Gen.* 38. who Condemned *Tamar* his Daughter in Law to be Burnt to Death, *v.* 24. and afterwards remitted the Punishment, *v.* 25, 26. I know indeed that our Commentators usually suppose, that *Judah* had no such Power, but that he Commanded her to be brought before some Magistrate or other, and they alledge that he could have had no power over her, she being then in her Fathers house. But, all these suppositions amount to nothing; for by her Marrying into his Family, she became his Subject. Nor will the Text allow of any Form of Process, in this case, before any Magistrate. The whole Procedure was; *Judah* Commands her to be brought forth and Burnt; she desires the Messengers first to deliver his Three Pledges; He sees his sin discovered, and confesses it, and so remits her Punishment.

And thus I have done with the Priviledges of the *Birth Right*, which I have carried as far, as the *Oxford Decreers* themselves can possibly desire.

2. And now in case they canprove, that the Right of this Birthright, and the Priviledges thereof, have been Conveyed Indefeazably down to this Day, and have, by an uninterrupted *Patriarehal Succession*, descended always to the Eldest Sons, in a *right Line*, from *Adam* or *Noah*, to our present times, (which is the second Consideration mention'd before, and without which the former can be of no use at all, in the present Controversy :) I shall then readily yield up the Cause, and become as great a Zealot and Bigot for *Hereditary Right*, as *Dr. Sacheverel* himself.— And, yet this is but a very reasonable desire ; seeing, according to the Universally receiv'd Rule of disputing, *Affirmanti incumbit Probartio*, he that asserts any thing, ought to prove it too, it being no ways reasonable to expect that the Antagonist should be put to the proof of the Negative part.

But yet, to shew a generous concern for Truth, in the present Case, I shall, out of pity to my deluded Antagonists, venture upon this unusual part of a Disputant. For, being fully assured of the Impossibility of finding out the *Uninterrupted Succession*, of any one Prince in the World, which were an undertaking fitter for none than *Don Enrico Maniaco*, or an *Olivers Porter* ; who yet was never perhaps so Mad, as to pretend it, in favour of his old Master, without some sort of fairer pretence to Premises, than our late *Sa——tes* do : I shall proceed to demonstrate (over and above what I have said already) that it is Apparent from the Scriptural Account of things ; that a *proper Hereditary Succession* of *Princes*, was never kept to, in *Fact*, either by God or Men ; and that consequently it was neither Lawful, in all Cases, nor possible, to keep to it.— And therefore I am now brought to the Second General Head of this Discourse, which is

The

The I
tary
been
lead
part

Now,
of Prince
sing and
Orders fa
1st. of w
Priviledg
2d. shall
the Dom
Birth-Rig
reach, th
from Mo

The 1
and
Div
fed
Pres
Pri
to M

Now,
ies of tin
Chronolo
of) I sha
esser Per
all Ages
o Noah :
he Third

The (
ces,
to M

The II. *Inquiry*, viz. Into the *History* of the *Hereditary Succession* of *Patriarchal Princes*, who have been Possessed of the *Grand Blessing*, and *Privileges* of the *Birth Right*; either in *whole*, or in *part*.

Now, in order to Treat *Historically* of the *Succession* of *Princes*, who have been Possessed of the *Great Blessing* and *Privileges* of the *Birth-Right*: I shall, for *Orders* sake, divide this *Inquiry* into *Two Periods*: The 1st. of which shall Treat of this *Succession*, before the *Privileges* of the *Birth-Right* were *Divided*: And the 2^d. shall be of the *Succession* of those *Princes*, that had the *Dominion*, but not *all* the *other Prerogatives* of the *Birth-Right*. Which *Two Periods*, in respect of *Time*, reach, the *one* from *Adam* to *Moses*, and the *other* from *Moses* to *Christ*.

The 1st. Period of the *History* of *Hereditary Right*, and of the *Sacred Line* of the *Succession* of *Jure-Divino Princes*; viz. Of those who were Possessed of the *Intire Birth-Right*, before *any* of the *Prerogatives* thereof were *Alienated* from the *Princely Power*: Which reaches down from *Adam* to *Moses*.

Now, for *Methods* sake, and with regard to the *series* of *time*, without being tyed up to the *niceties* of *Chronology* (which my intended *brevity* allows not of) I shall distinguish this *General Period*, into *Three lesser Periods*: Which for the sake of distinction, I shall call *Ages*. The 1. is the *Antediluvian* one from *Adam* to *Noah*: The 2. shall be from *Noah* to *Abraham*: and the Third from *Abraham* to *Moses*.

The (1.) *Age* of the *Succession* of *Patriarchal Princes*, viz. The *Ante-Diluvian* ones, from *Adam* to *Noah*.

It is the General Opinion of Learned Men, of all Denominations ; that the *Son of God*, who since his Incarnation in the days of *Augustus* is known by the Name of *Jesus Christ*, was he, who Acted of Old, in the name of God ; in the Works both of Creation and Providence. In reference to which consideration, he was Anciently spoken off, both by *Jews* and *Christians*, and particularly by *St. John*, in the beginning of his Gospel, under the Name of *the Word*, who made and did all things ; the *Greek Word*, *Logos*, which some render *the Word*, and others *the Reason*, being a *Periphrasis* equivalent to the *Hebrew Word* *Schechinah*, which signifies the *Expressed Glory of God* ; or as *Paul* in the beginning of the Epistle to the *Hebrews* calls it, the *Brightness of Gods Glory* : so that this Title arose from Gods appearing to the *Israelites* of Old, at *Sina*, and in the Temple, in *Flames of Fire*, and *bright Clouds*, which was called the *Appearance of Gods Glory*.

But, however these Things be, certain it is, That *God intended at first, by making Man perfect, and after his own Image, to erect the Human Government into a Theocracy or Divine Government, under the Conduct of his Son, by whom he had made the World, and particularly this Inferiour One, over which he had set Adam, as Viceroy, under the Logos or Word, even him, who has since taken the Government of Mankind upon himself, in another manner, and of whom we own our selves Subjects, as he is our Saviour, and immediate Lord and King, in a Spiritual Sense.*

" But, it was not long (as a certain Author says, in
 " his *Divine Right of the Revolution*,) before Satan pre-
 " vail'd by Subtilty, upon our First Parents, to joyne
 " Interests with him, against their Natural and Rightful
 " King ; by which *Christ's Design*, of Erecting the Hu-
 " man Family into a *Theocracy*, or *Divine Government*
 " seem'd to be wholly frustrated ; as, indeed, in brough-
 " Things into a quite different State, from that where
 " in they were at first. But *Christ*, who could neither

" be
 " gra
 " triv
 " Hu
 " lau
 " say
 " lost
 " dee
 " Rep
 " um
 " to
 " to
 " in
 " full
 " I
 " dre
 " the
 " fol
 " Ty
 " the
 " hac
 " Sa
 " tur
 " stro
 " Go
 " on
 " fur
 " ing
 " in v
 " I
 " the
 " gon
 " if
 " fel
 " con
 " Sub
 " Na

" be Outwitted nor Defeated by the Grand Apostate,
 " grafts a new Plan on this very Occurrence; a Con-
 " trivance so Admirable and Noble, as swallows up all
 " Human Thought, and which, therefore, I dare not
 " launch out into at this Time. — All that I shall
 " say here is, That *the Logos*, mov'd with Pity to poor
 " lost Man, with just Indignation against Satan, and a
 " deep Concern for the Father's Honour, and his own
 " Reputation; resolves to make Human Nature Tri-
 " umph over the Diabolical; and for this End, engages
 " to become the *Foederal Head of Men*, and thus
 " to Act *Adam's Part* over again, though another way,
 " in order to regain what he had so soon, and so shame-
 " fully lost.

" Man being thus in a *lapsed or sinful State*, but ren-
 " dred *Salvable*, by virtue of the Undertaking of *Christ*
 " the *Logos*: hence a perpetual Struggle and Conflict
 " followed, between *Him* and *Satan*; the Usurping
 " Tyrant labouring to preserve his new Conquests, and
 " the *Logos* to regain them. Both these Competitors
 " had their several Advantages in this Conflict: for
 " Satan had on his side the Corruption of Human Na-
 " ture, since the lapse, with sensual Temptations, as
 " strong handles, in order to make Men fond of his
 " Government: Whilst *Christ* had all the Arguments,
 " on his side, which Reason, Duty, and Interest could
 " furnish Men with; enough, if duly considered, to
 " engage all Men to quit the *Tyrant's* Interest, and fall
 " in with their True and Rightful *Lerd*.

" In what manner, and with what various Success,
 " the Kingdom of *Christ* and *Satan*, have struggled and
 " gone on in this World, History may in part inform us
 " if wisely considered. I shall, at present, content my
 " self with a few Strictures; and such only I shall
 " confine my self to, as bear a Relation to our present
 " Subject.

" *Adam*, and his Posterity being brought under a
 " *New Dispensation*, and a *Gratuitous One*, by reason
 " of

“ of this undertaking of the *Logos*, discover'd in the
 “ first Declaration thereof, *Gen. 3. 15.* which is com-
 “ monly called the *First Promise* : The offer of *Christ*
 “ appears to be plainly this ; *viz.* to take Men under
 “ his *Protection* and *Guardianship*, in order to *Govern*
 “ and *Save* them. For which end, as he was to Rule
 “ them, as *Reasonable* and *Free Creatures*, and such
 “ consequently that were *Salvable*, tho' *Sinners* ; so
 “ likewise to erect them into *Regular Societies*, under
 “ the immediate Government of those, whom he should
 “ judge most proper to Act under him, as his *Vice-Se-*
 “ *rents* on Earth.

“ Whilst *Adam* Liv'd, there could be no Competiti-
 “ on ; and had God been for a *Jure Divino Uninter-*
 “ *rupted Lineal Succession* of Princes down from him,
 “ there could have been as little Competition, as to
 “ his Successor ; seeing his *Eldest Son Cain*, must have
 “ been lookt upon by all Men, to be *Indefeazably* the
 “ next Prince and Monarch of the whole World, not-
 “ withstanding his *Impiety*, and consequently *Moral*
 “ *Incapacity*, of being a fit Person to be *Gods Vicege-*
 “ *rent*, or a *Ruler over Men*, for their Good.

But, seeing *Cain* was of a Wicked Life and Bloody
 Disposition, we need not doubt but that *Adam* and his
 Family were in Perplexity, to have him succeed as
 Head of the Human Family ; especially seeing his Bro-
 ther *Abel* was so good a Man, so proper to promote
 the *Salus Familiae & Populi*, the common Good of the
 Society, which Reason and Interest must have told them,
 was the *Suprema Lex*, the *Supreme Rule*, *First Foun-*
dation, and main End of all Government.

In this strait, *Adam* being caurious of acting Rashly,
 in a Case where he had no President, thought fit, that
 the *Two Candidates* should appeal to God, for a Deter-
 mination of this Controversy, between the *Hereditary*
 and *Indefeazible Right* ; which *Cain* went upon, and
 the *Plea of the General Good of the Community*, which
 was pleaded on *Abels* part, and which was thought to be
 an

an Ove
 a bare
Madne
 to rend
 Now
 this Su
 related
 God, f
 owned
Adamit
Adam ;
 to all e
 lowing
 of *Abe*
 have m
fall ; w
 contrive
 so Holy
 vour, c
 a desper
 to ? No
 no less
 and tha
bel, wa
 doubt n
 afterwa
 Gods co
 &c. as
 which
 And ind
Christia
 of *Baal*,
ses his
 and *Ad*
 ther Tri
 lustratio
 in many
 thing th

an *Over-Ballancing Consideration*, sufficient to set aside a bare Plea of Birth-Right, which Tyranny, equally as *Madness*, or as *Species of Madness*, must be supposed to render wholly Precarious.

Now, in Case of any Doubt that may arise, as to this Supposition; that the Offerings of *Cain* and *Abel*, related *Gen. 4. 3, 4, 5, &c.* were a solemn Appeal to God, for his Determination, which of them should be owned and submitted unto, as the *Prince Elect* of the *Adamitical Family*, and the *next Head* thereof, after *Adam*; I shall render this evident beyond Controversy, to all equitable Judges, by the two Considerations following. And (1.) What less, than Gods Approbation of *Abel*, as the *Head* or *Prince Elect* of Men, could have made *Cain* so *Wroth*, and his *Countenance thus to fall*; which as the Text says, was to that height, as to contrive after this, to Murder his Brother? Was *Cain* so Holy and Devout, as to value a mere Spiritual favour, or to grudge *Abel* on this bare Account, to such a desperate degree of Rage, as we find he was brought to? No, no, it is evident the *Appeal* was *Solemn*, for no less than all the *Prerogatives* of the *Primogeniture*; and that the Rejection of *Cain*, and the Election of *Abel*, was declared publicly by a visible Sign: which I doubt not was materially the same, that was common afterwards in *Israel*, even in less important Cases, viz. Gods consuming the Sacrifice of him whom he Accepted, &c. as by Fire from himself, and letting that alone, which was offered by the other, whom God Rejected. And indeed this is the general Opinion both of *Jews* and *Christians*. The *Appeal* of *Elijah* against the *Prophets* of *Baal*, (not to mention other instances, such as *Moses* his Rod, in opposition to the *Egyptian Magicians*; and *Aarons* Rod, in opposition to the *Heads* of the other Tribes) may justly be lookt upon as a bright Illustration of this First Appeal; for I look upon it to be in many respects, a parallel Case. But (2.) The thing that determines the Case finally, is, Gods own express

expres Declaration thereof, v. 5, 6, 7. *Why art thou Wroth, ——— If thou dost well, shalt thou not be accepted, ——— And unto thee shall be his desire, and thou shalt Rule over him, or thou shalt be the Ruler over him.* Now these last Words determine the Point. For they contain a final Determination of these Three Essential Maxims of Government. 1. That, *Ceteris paribus, i. e.* where the Scales hang even between Two Competitors for the Rights of Sovereignty; that in that Case, *Birth-right* or *Hereditary Right* ought to take place. For God declares here to *Cain*, that had he been but as good as his Brother *Abel*, the Intail of Succession had not been cut off; but that he should have been, in course, and according to *Natural Right*, preferr'd above *Abel*. 2. But then, it is equally plain here, that *Birth-Right* is not *Indefeazable*, in point of Succession, but an *Alterable Thing*; seeing it is evident here, that *Cain* was rejected both *de jure* and *de facto*, and *Abel* preferred above him. For, as God pronounces, that if an *Hereditary Prince* did Evil, i. e. so as to render himself unworthy to Govern, *Sin should be laid at his door*, i. e. he should be Punish'd for so doing, and Depos'd from being Prince: So God did, in Fact, *Abdicate Cain*, and forc'd him to seek shelter elsewhere, for his Wickedness. 3. Therefore it is evident here, That the true *Foundation of Preference*, in regard of *Empire* and *Command*, is not bare *Birth-Right*, far less Bodily Endowments, but *Goodness* and *Aptitude* for promoting the *Publick Good*: for I pretend not to make private Virtues the proper *Characteristick* in this Case, seeing every such good Man is not fit for Supreme Authority; but I chiefly (tho' not exclusively of the other) mean such Virtues and Endowments, as relate more directly to Government, as the principal, if not only things, to be lookt after in a Governour. And, as I believe *Abel* exceeded *Cain* in these, as well as in the former; so reckon *Seth* did likewise afterwards, tho' Born after *Abels* Death; and therefore no doubt was one, who

had

had
pea
v. 2
to th
not c
Abel
(and
by a
Seth
Cain
of hi
all th
thro'
befor
An
Supp
5th o
Mose
cessive
Line,
First-
of hi
Tears,
and th
800 Y
were i
Seth,
Abel,
a full
damite
was 13
the cor
to ever
logy in
and all
Fathers
first, ec
by God
the Ad

who

had many other Elder Brothers than *Cain*, as will appear to any, that attentively compares *Gen. 4. 14.* with *v. 25.* So, that God was so far from tying up himself to the next, in the *Hereditary Line*; that he rejected not only all the Posterity of *Cain*, and those also of *Abel*, who, I question not, left Children behind him, (and who dare say, that he did not) but likewise past by all the other Sons of *Adam*, and made choice of *Seth*; who was Born, at least an Hundred Years after *Cain* and *Abel*. For we must not Judge of *Adam*, as of his Posterity; seeing he and his Wife were Created, in all the full Vigour of *Adult Persons*, without running thro' Infancy, Childhood, and Youth, as all others do, before they arrive at complete Manhood.

And therefore I look upon it, as a very precarious Supposition, that all the *Patriarchs* mention'd in the 5th of *Genesis* were *Eldest Sons*. For the design of *Moses*, is only to give us the Names of those that *Successively Reign'd* over *Adam's* Posterity in the *Sethian Line*, without insinuating that any one of them was the *First-Born*. Certain it is, that *Seth* was not: And yet of him *Moses* Writes thus; *And Adam Lived 130 Years, and begat a Son, — and called his Name Seth; and the days of Adam, after he had begotten Seth, were 800 Years; and he begat Sons and Daughters.* Now were it not certain, that *Adam* had Children Elder than *Seth*, or had *Moses* omitted the History of *Cain* and *Abel*; this passage would certainly have been reckon'd a full proof that *Seth* was the *First-Born* of all the *Adamites*; and that *Adam* had no Children before he was 130 Years of Age. But now, that we are sure of the contrary, and that we see that *this Phrase is kept to ever after, without variation, thro' the whole Genealogy* in Chap. 5. I cannot but reckon that *Enos, Cainan, and all the rest* were as little the *Eldest Sons* of their Fathers as *Seth* was, and that *Moses* mentions them first, equally as *Seth*, meerly because they were chosen by God and the Family, to be the *Heads and Princes* of the *Adamites*. Was not the getting as many Children,

as was possible, Gods First Blessing of *Man* and *Command* to him, *Gen. 2. 28. And God Blessed them, and God said unto them, be Fruitful and Multiply, and Replenish the Earth, &c.* And were not the *Ante-Diluvian Patriarchs* more Veger, Strong and Prolifick, than since the Earth was spoil'd by the Flood, as to its first Fruitfulness? of which their long Lives, and continuing to beget Sons and Daughters, even after they were many Hundreds of Years Old; is an unquestionable proof. Is it not then meer Nonsense to fancy, that the *Patriarchs* were Children in strength, and incapable to beget Children, or without inclination that way, till they were 60, 70, or 100, or near 200 Years of Age. And yet to this silly and Bedlam shift, are those reduc'd, that would have the *Adumitical Princes*, down from *Adam* to *Noah*, mentioned *Gen. Chap. 5.* to be all of them the Eldest Sons, For, upon this Supposition, *Seth* must have had no Children till he was 105 Years Old; nor *Enoch* till he was 90; nor *Cainan* till he was 70; nor *Mahaleel* till he was 65; nor *Jared* till he was 162; nor *Enoch* till he was 65; nor *Methuselah* till he was 187; nor *Lamech* till he was 182. *Credat Judeus Apella*: Let those, that can believe all the Legends of Paganism and Popery, believe this too if they please. But as for me, I believe, that those *Patriarchs* did not only continue long to have Children, but that they begun soon, and that they were Emulous who should have most Children, in compliance with Gods Command; and to strengthen themselves this way in the Earth; seeing they had the whole World to fill and subdue. And I believe the Descendants of *Seth* and *Cain* strove, who should grow strongest this way, from a Political view, in point of Empire. And we know, that even in after times, and among the *Jews* down to Christs time, those that were Barren were lookt upon as under a Curse, and that a multitude of Children was reckoned a Blessing; which is the opinion of the *Jews* even to this Day.

But to return to *Adam*, certain it is, that he had not only

only m
those
Born.
press
him.
Fancy,
ther S
be sing
an ove
And i
many,
Grand
Old, v
that h
Mens
Year v
conner
that
For A
vigour
the El
Young
culum
Revolu
things
" Ev
" mu
" Yea
" thi
" nay
" Bu
" sup

* A. 1

only many Children, but even Grand-Children too, and those grown up to Men and Women, before *Seth* was Born. This is plain from *Gen. 4. 14.* where *Cain* expresses his fear, *lest any one that found him should kill him.* For, unless we believe the Foolish *Preadamitical* Fancy, we see here, that *Adam* had not only many other Sons, but such also, who were so grown up, as to be singly, many of them, a Match for him, nay, and an over-match too in point of Courage and Strength. And indeed he had reason to fear the Resentment of many, upon so horrid a Fact; especially the Sons and Grand-Sons of *Abel*; for *Abel* being at least 120 Years Old, when he was Murdered, I make no question, but that he had Grand-Sons, as well as Sons grown up to Mens Estate. Now in Case *Seth* was Born that very Year when *Cain* kill'd *Abel*, as seems probable from the connexion of the Story; then it is more than probable that *Cain* was 129 Years Old, when *Seth* was Born. For *Adam* and *Eve* being, as I said, Created in all the vigour and perfection of Human Nature; and *Cain* being the Eldest Child, it is probable, that he was not a Year Younger than *Adam*. Now, (says the Author of *Seculum Davidicum Redivivum*, or the *Divine Right of the Revolution Evinc'd*, &c. from whence I borrow several things here) "if we should suppose that *Adam* and *Eve* had but one Child in Two Years, to what a vast multitude might Men have risen, against the 130th Year of *Adam's* Age? And yet there is reason to think, that they had at least one Child every Year; nay, *Eve* might perhaps have had Twins frequently. But I will go as low as any Man can desire, and only suppose that *Adam* had but One Child in 3 Years,

* A. M.	Men.	" that is 10 Children in 30 Years:
30	10	" * Yet even these 10 Children, and
60	100	" their Posterity, might have Multi-
90	1000	" plied into no fewer than an Hun-
120	10,000	" dred Thousand in 130 Years. Nay,
130	100,000	" every one of these Ten Children

“ of *Adam*, might have multiplied into as many, as this
 “ amounts to, in less time, upon a very moderate Sup-
 “ position. Nor were it any unreasonable thing, to
 “ suppose, that *Adam* had 50 Children, instead of
 “ 10, before *Seth* was born, (for to me, this looks
 “ more rational than the other:) and if it was so, the
 “ World might have had many Millions in it, in that
 “ Time. So that I think it no way improbable, that
 “ there were as many Men, Women and Children then
 “ in the World, as there are now in *England* or *Brit-
 “ tain*.

Certain it is, that when *Cain* was expell'd from *Adam's* Family, which is said *Gen. 4. 14. to be from God's Face*, (i. e. God's Manifested Glory, or Pre-
 fence, which was with the *Adamites* then, as it was af-
 terwards among the *Israelites*, and is often called *God's*
Face, as in *Gen. 31. 30. and 32. 30. Exod. 33. 11. Deut. 5. 4.)* as well as *from the Face of the Earth*,
 (i. e. The Presence of his Father and Mother, and his
 Brethren and Sisters:) I say, certain it is, that when
 he went out, he carried a numerous Family along with
 him, seeing we find, *v. 17.* that he built a City (and
 sure, not without the Assistance of many more Hands
 than his own) soon after his having retired into a
 Country upon the *East of Eden*, which he made choice
 of, for its pleasantness, to settle in, and which he cal-
 led *Nod*, i. e. unsettled, or variable, to perpetuate
 the Memory, both of Man's being Banished out of
Eden, and of his own Banishment from his Father's
 House.

And here, by the way, let us observe, that it does not
 seem probable, that *Hereditary-Right* was so much as
 observ'd by *Cain* himself, in forming his Government
 in the Land of *Nod*. For, seeing I have shewed, that
 he was 129 Years old when *Seth* was born, and that he
 carried a numerous Posterity with him into the Land of
Nod, by whose Assistance he built the City *Enoch*; and
 seeing the History seems to insinuate, that *Enoch*, his
 Son,

Son,
 this C
 seems
 renco
 occas
 self a
 Elder
 Son A
 And,
 bable,
 same
 and m
 to the
 Case,
 Succes
 But I
 first A
 to me
 macy,
 be all
 Idea o
 I cou
 Mr. L
 are Ry
 they v
 Days
 them.
 been l
 thusae
 Young
 Wicke
 ver ag
 that C
 Birth
 gardin
 nal Re
 Cain f
 Adam

Son, was born after his Banishment, and says, that this City was called after the name of this Son; It seems to be probable, that *Cain*, either from an Abhorrence of the Doctrine of *Hereditary Right*, which had occasioned so much Sin, Disgrace and Misery, to himself and his Posterity, or from an Experience that his Elder Sons were not so fit for Government, as his Young Son *Enoch*, did pitch upon this Son as his Successor. And, if this was the Case of *Enoch*, it is not improbable, but that he and his Successors might keep up the, same Maxim afterwards, viz. *That the greater Merit and not bare Age, should be the Foundation of succeeding to the Father.* And this, I am apt to think, was the Case, not only of *Enoch*, but also of his Three next Successors, *Irak*, *Mehujael*, and *Methusael*, *Gen* 4. 18. But *Lamech*, the Son of *Methusael*, as he was the first Man that introduc'd *Polygamy*, *v.* 19. so he seems to me, to have been the Man, that set up again for Primacy, upon pretence of the Birthright. For, if we may be allowed to suppose this, we shall have a more clear Idea of his Meaning, as to his Song, *v.* 23, 24. than I could ever meet with in any Author whatsoever. Mr. *Le Clerc* has shew'd, that the Words in the *Hebrew* are *Rythmical*, as well as *Proverbial*; and no doubt, they were so well remembred and understood in the Days of *Moses*, that he saw no Reason then to explain them. But, since his Days, no Words in the Bible have been less understood. Now, my Notion is, That *Methusael* having designed to secure the Succession to a Younger Son, and to pass by *Lamech*, because of his Wickedness; this *Lamech* resolves to act *Cain's* part over again, and to murder his Brother. But, remembering that *Cain*, though he murder'd *Abel*, did yet fail of the Birthright, and that *Seth* was preferred; he, not regarding God in the Case, but merely consulting his carnal Reason and Ambition, thinks with himself, that *Cain* fail'd of his End, merely because he did not kill *Adam* as well as *Abel*. Therefore he resolves to make sure

sure Work, and so kills both *Father* and *Brother*, and thus sets himself at the Head of all the *Cainites*. And, seeing this must have entail'd many Reproaches, Curses and Threatnings upon him, with which his two Wives were often entertain'd, and without doubt, entertain'd him frequently with also; *Lamech*, as a wicked, bold and hardened Wretch, composes this Proverbial Rhime, or Poem, by way of Scoff, for it is a sort of Burlesque Rhime, made to shew how little he valued, either God or Man. And, seeing this is the *First Poetry* in the World, at least, the oldest now extant, and seeing it was made by an *Hereditary-Prince* too, and the very *First* that succeeded, by teaching *Passive-Obedience* effectually, (for though *Cain* had taught it before, yet he was *Abdicated* for it,) I shall grudge a little Pains in Translating the Sence of *Lamech's Lampoon* upon Revolution Principles, in Defence of *Hereditary-Right*; and the rather, that the *Learned Decretors* may see the Antiquity of their admirable *Doctrines*; which, from henceforth, they may safely deduce, as well as the *Hereditary Succession* of, from *Cain* and *Lamech*. And should my Notion of the latter Story be Disputed, yet sure I am, that the Story of *Cain's* teaching *Abel* the Doctrine of *Passive-Obedience* and *Non-Resistance*, by the Unanswerable Medium of *Irresistible Authority*, is an unquestionable *Jure-Divino* Truth, and as certain, as that *Abel* had no more reason to plead *Hereditary-Right*, in Opposition to *Cain*, than *Jacob* had afterwards against *Esau*, or *Judah*, and *Joseph* against *Reuben*. Now, I hope the Reader will bear with me, if in Paraphrasing the short *Sarcastical* and *Wicked Ballad*, or *Poem*, of *Lamech*, I go upon the Supposition mention'd, so as to express his Meaning, more than his Words, and that in modern Terms and Idioms, adapted to the Idea's and Boasts of so vile an *Apostate* and *Murderer*, as this Man was.

And now his son Lamech, who had said to his wife
Adah

Adah
I have
Patriar
and Or
and Her
to treat
was the
versal M
Dispute
self, as w
and Poss
ly upon

Adah and Zillah hear my Words I pray,
 The Wives of Lamech drink in what I say.
 I'm Threaten'd for my Sire and Brother Slain;
 When Man and Boy both, say they! What then
 To kill them both was, it not just and right,
 Who robb'd me of Hereditary Right.
 My Grand-sire, Cain, was Fool to kill a Brother;
 Unless he had kill'd the Father with the Other
 While this be left undone, his Project fail'd,
 And Seth, through Adam's Cunning, thus prevail'd.
 And yet, ev'n God, or Adam in his Name;
 Durst do no more, than lay on Cain the Blame.
 And, sneaking then, they promis'd to revenge,
 His Death Sevenfold, if he would but exchange,
 Hereditary Right for Safety, and be gone;
 And thus, by Banishment, his Sin Atone.
 I know those Cheats, nor do I fear their Rage;
 Let Heaven threaten, I'll Hell to me Engage.
 The Sethites I defy, and ev'n their God;
 For by the Law, confirm'd by his Nod.
 If Cain Sevenfold secur'd and safe shall be,
 How had he been rewarded, had he done like me?
 Sure, the great Lamech Seventy and Seven times,
 Deserves much more than he that Future Rhimes;
 Should celebrate his Fame and Actions Bright,
 Done to Retrieve Hereditary Right.

I have insisted the longer upon the *Ante-Diluvian*
Patriarchal Succession, because it is the First Pattern,
 and Original Spring, of all *Jure-Divino Government*,
 and *Hereditary Right*. And it was therefore necessary
 to treat of the Case of *Cain* very distinctly, because he
 was the First *Hereditary Prince* born, the Heir of the Uni-
 versal Monarchy of the whole World, without the least
 Dispute or Suspicion of his Legitimacy. And yet God him-
 self, as well as the *Adamitical Family*, put him by his Right
 and Possession both, and chose *Abel* in his stead, mere-
 ly upon the Foot of greater *Merit and Worth*, and con-
 sequently,

frequently by reason of a *greater Aptitude* to promote the Grand and Final end of all Government, *viz.* the *Salus Populi* the good of the Community. So, that God and Man agreed then, that this was *Suprema Lex*, the Fundamental Maxim of all Government. And this was done, by way of prevention, to save Mens falling under a Tyrannical Authority, at a time when the Principles of Religion were equally own'd on all sides, and no *Dissenter* from the *Uniformity* than acquiesc'd in. So that a greater and lesser Aptitude for Government, in order to the safety of Men, was the only Foundation of setting up a *Revolution Monarch*, and of *Abdicating* an *Hereditary One*. And this *Maxim* of Government was kept to, with greater Force, upon the Murder of *Abel*; *Seth* being pitch'd upon as his Successor, tho' a much Younger Brother. And it is highly probable to me, as I have said before, that this Maxim was constantly kept up in the *Sethian Family*, and found necessary even in that of *Cain* too, until *Lamech* acquir'd the power by a *double Murder*.

I shall only add, that as *Cain* was the *First Hereditary Monarch*, and the *First Club-Law Prince* or *Tyrant*; so I would fain ask the O——d Decree Men; whither it would not be very proper, in a New Edition of their Decree, to insert Two new Propositions, among the other Condemned Ones, and which would very naturally come in, after the 3d and 6th Propositions. For the 3d Condemned Proposition (not to name any other) being this: *That if Lawful Governors become Tyrants, and break the Fundamental Laws, they forfeit their Right to the Government*: It would be very natural to add these Two New Ones. 1. *That Cain tho' the Hereditary Prince, of the World, and his Right consequently being in appearance Indefeazable: Yet by reason of his Tyrannical Disposition, he was justly Abdicated; and did Forfeit his Right to the Government, and Abel first, and Seth afterwards were Rightful and Lawful Monarchs, even during his Life.* 2. *That, A-*

bel,

bel,
of Na
forefe
sociat
even
rant.
Gentle
ned, c
two,
neral
Propo
well a
demna
These
Impiou
they ar
and De
State.
ned by
by the
Reason
Doctors

The
ces
fro

Havin
luvians,
viz. Th
bare Her
This i
Instance
dest, as
9: 24. F
Elder Bro
a Younge
Shem we

bel, by Right of Self-Defence, as a Fundamental Principle of Nature, might Lawfully have resisted Cain, had he foreseen his design; and might have enter'd into an Association with others of Cains Natural-Born-Subjects, even to Dethrone him, as being Degenerated into a Tyrant. — For, let me be so bold, as to tell those Gentlemen, that the 3d and 6th Propositions Condemned, do necessarily involve the Condemnation of these two, as being the same in Hypothesis, as the former general Ones are in Thesis, (especially taking in the 7th Proposition together with the 6th.) So that these as well as the former, are included in the O——n Condemnation, with which the Decree begins and ends, viz. *These Propositions we declare to be False, Seditious, and Impious; nay it may be justly said of them likewise, that they are Blasphemous, Infamous to the Christian Religion, and Destructive to all Government both in Church and State.* — And thus I leave these things, as Damned by the O——ns, tho approv'd by God of Old, and by the Sense of all Mankind, who have not pin'd their Reason and Faith upon the Sleeves of those Worshipful Doctors.

The 2d Age of the Succession of Patriarchal Princes, during the First Period of the Birth-right, viz. from Noah to Abraham.

Having insisted so long on the State of the *Ante-Diluvians*, I shall only take notice of this One thing here; viz. That, as little regard seems to have been had, to bare *Hereditary Right*, after the Flood, as before it.

This is evident, to a Demonstration, in the very first Instance, for of Noah's Three Sons *Japhet* was the Eldest, as we see *Gen. 10. 21, 22.* compar'd with *Chap. 9. 24.* For, in the First of these places, he said to the Elder Brother of *Shem*; and in the later *Ham* is called a Younger Son of Noah. So that, whither *Ham* or *Shem* were the Youngest of all; yet still it is evident,

H

that

that *Japhet* was the *First-Born*; and yet the *First-Blessing* was given from him to *Shem*, the Younger Brother. And this is the more Memorable, because he had done nothing to forfeit his Title, that we hear off; nay, he seems to have been as piously concerned for his Fathers Honour, as *Shem* was. So, that we can ascribe his loss of the *Primogeniture* to nothing, but Gods foresight of the mischiefs that would afterwards arise to Mankind, by a Sottish, Bigotted parcel of Villanous Persons, who would make use of the Barbarous and Hellish Principles, and Practices, which unavoidably follow from the false Idea of the *Indefeazableness* of *Birth-Right*, and which are Fundamental of Tyranny and Slavery. And therefore to cut off any Handle, that might have been taken from *Japhet's* succeeding to *Noah*, as by meer *Birth-Right*, *Noah* is Divinely directed to Intaill the *First Blessing* on *Shem*.

Shem being thus Constituted the *First Patriarch*; Let us now consider who succeeded. We Read an Account of his Posterity, *Gen. 10. 22, &c.* where we see that *Elam* was his Eldest Son, *Ashur* the Second, and *Arphaxad* the Third. And yet it is sufficiently Evident from *Chap. 11. 10, &c.* that this Third Son was Entitled unto the *First Blessing*; seeing the Succession is continued in him, and reckoned from him, exclusively of the Two Elder Brothers; who therefore are not so much as mention'd at all in the List of the proper Successors of *Shem*. And, seeing this is the constant method of *Moses*, to reckon the Chronology of Times from the Birth of those Sons, who came afterwards to be possessed of the Princely Power; And seeing we have seen already, that from *Adam* to *Arphaxad's* Birth *Right* was never followed; we have Reason to think that the Catalogue of those Princes, *Gen. 11. 11, 12, &c.* down from *Arphaxad* to *Abram*, was not of the Eldest Sons. Nay, I am apt to think it probable, that hardly one of them was the *First-Born*. At least certain I am, that it is not at all probable

that any
the acc
have sai
ry to th
Noah's
ceeded
whose l
leg, Reu
Now
Nabor a
fer, tha
self to
gies, wh
er, is al
Moses;
Noah.
ons the
reckons
9. 18. S
lieve, th
the Youn
ons them
possibly
constantl
denote th
were it n
almost D
History,
speaking
mention'd
nent Per
Haran w
But I for
all disput
and his b
upon the
Peculiar
to shew,
tha

that any Son Succeeded to his Father; nearly upon the account that he was Born first; seeing, by all I have said, it is evident that God acted always contrary to this pretended Right. And therefore, I reckon *Noah's Successors*, in the *Line of Shem*, to have Succeeded to one another just as *Shem*, and *Arphaxad* did; whose Names are reckon'd thus, *viz. Salah, Eber, Peleg, Reu, Serug, Nabor, Terah.*

Now *Terah* had Three Sons, *Gen. 11. 27. Abram, Nabor* and *Haran*. But he, that from thence shall infer, that *Abram* was the Eldest, will only prove himself to be very ill vers'd in the Scripture Genealogies, where the more Eminent Brother, tho' the Younger, is always nam'd first, as is constantly the Rule of *Moses*; as may be seen in mentioning the Three Sons of *Noah*. Nay, it is Memorable that *Moses* always reckons the Youngest of these Sons last of all. For thus he reckons them up; *Gen. 6. 10. Chap. 7. 13. and Chap. 9. 18. Shem, Ham, and Japhet*: Which makes me believe, that as *Japhet* was the Eldest of all, so *Shem* was the Youngest of all; and that therefore he still mentions them in an inverted order; for otherwise I cannot possibly conceive, why the Accursed *Ham* should be constantly named before *Japhet*, if it were not thus to denote that he was the middle Son.—— Now, were it not for fear of enlarging this Discourse, I could almost Demonstrate, from several Circumstances of the History, that *Moses* uses the very same method in speaking of the Sons of *Terah*; and that *Abram* was mention'd first, meerly because he was the most Eminent Person, tho' the Youngest Son of all; and that *Haran* was the Eldest of all, and *Nabor* the Second. But I forbear, because it is otherwise evident, beyond all dispute, that *Abram's* preference before his Brethren, and his being possess'd of the *First-Blessing*, was not upon the account of *Birth-Right*, but by Gods own *Peculiar Election* and Choice.—— And I might also shew, that *Melchizedeck* the Great King and Priest of

Mankind, who confirm'd him in the Priviledges of the *First-Blessing*, was no less a Man than *Shem* himself. But this would carry me too far, and has been often proved already. Therefore I shall only say this of it, that all the *Jewish* Paraphrases own this, and I may say also, all the *Jewish* Authors. I proceed therefore,

The 3d Age of the Succession of Patriarchal Princes, during the First General Period, viz. from *Abraham* to *Moses*.

I shall not insist upon the Case of *Isaac*, because he was an only Son, in point of a proper Legitimacy; so that he could have no Competitor. For *Ishmael* was not only the Son of a Slave or Bond-Woman, but such a one also, as was an *Egyptian*; and therefore descended from the Accursed *Ham*.

But the next Instance is a Flagrant one, against *Indefeazible Birth Right*. For, in the First place, *Esau*, the Eldest Son of *Isaac* sold his Birth-Right, for so poor a price, as a mess of Pottage, as our Version Reads it, *Gen. 25. 30.* But in the *Hebrew* it is, *Feed me I pray thee, of that same Edom*, i. e. that red Mess or Dish; which was some sort of Dish that was then known by the Name of *Edom*; and from whence he was afterwards Sarcastically, by the *Israelites* called *Edom*; tho' his proper Name was *Esau*, from the hairyness of his skin. But, tho' he be censur'd as Prophane, *Heb. 12. 16.* for this Act; yet, seeing this was done not only Rashly, but upon a great Temptation; *Esau* being faint thro' Hunger, and as he says himself, *ready to Die*; but especially seeing *Isaac* was Alive; without whom neither *Esau* had right to Sell his Birth-Right, nor *Jacob* to Purchase it: Therefore the Primogeniture might have continued to *Esau* still, at least as to the main of it, had *Isaac* given it him, as he fully intended to do. But then, in the next place, we find that *Esau* intirely lost the Birth-Right from *Isaac* himself, tho' beyond his intention

tention. The Providence indeed was strange, and the Method taken by *Rebekah* and *Jacob*, to defraud *Esau*, no way Justifiable. And yet, the Act once past, was not reverſible even by *Iſaac* himſelf; for ſo he Confeſſes, *Gen. 27. 33.*—*I have Bleſſed him, and he ſhall be Bleſſed.*

And here, by the way, we learn ſome things, that are worthy to be obſerved.

(1.) That the *Eldeſt Son*, or he that the Father intended to be his Succeſſor, had ſome *Eminent* or *Diſtinguiſhing Garment*, as a Badge of his Precedency; and ſuch was, no doubt, that *Goodly* or *Rich Garment* of *Eſau*, with which *Rebekah* Clothed *Jacob*, *Gen. 27. 15.* the better to deceive *Iſaac*. And it ſeems, that this Garment, or *Robe*, was richly Perfumed, ſeeing *Eſau*, whoſe ſmell was certainly none of the quickeſt at that time, is yet ſaid to have *ſmell'd the ſmell of the Raiment*; which he compares to a *Field all in bloſſom and Odoriferous*, *v. 27.* And ſuch a *Robe* was afterwards that of *Joſeph*, which was a very gay one, and of *various Colours*, *Gen. 37. 3.* which enraged his Brethren, *v. 4.* as taking it now for granted, that *Jacob* intended to give him the *Bleſſing* of the *Fiſt-Born*; and to make him Prince over them all, inſtead of *Reuben*, who had forfeited it. But, to return.

(2.) We may obſerve, that the *Patriarchal Bleſſing* was a very Solemn and Weighty thing, and materially the very ſame thing of Old, that a *Coronation* or *Inauguration* has been ſince. It was a ſolemn conferring of Dignity and Power, to the Perſon Bleſſed, done in the name of God, and a matter of that weight, that the whole Family were often full of Intreagues about it. In this caſe *Iſaac* and *Rebekah* could not agree. *Iſaac* ſecretly tells *Eſau*, that he deſign'd to confer the Bleſſing upon him, *Gen. 27. 1.* &c. *Rebekah*, who was ever upon the watch for *Jacob*, overhears the ſecret Meſſage, and by a cunning Stratagem prevents the deſign, *v. 6.* &c. *Eſau* deſigned after the Death of his Father

Father, to Murder *Jacob*, and told this to some *Confident* in the Family, v. 41. But *Rebekah* fishes out this secret too, v. 42. and, by another cunning project, prevents the Execution, v. 42, &c. Now,

(3.) It is very observable also, That we have here the most plain and full Account of the *First Blessing*; that we have in any other place of Scripture whatsoever, v. 37. And *Isaac* said unto *Esau*, Behold I have made him thy Lord; and all his Brethren have I given to him for Servants; and with Corn and Wine have I supplied him; and what shall I do now unto thee, my Son. Now this is a Character and Description of the *First-Blessing*, that lays a Foundation, in the General of all that Account, which I gave of this subject, under the former Inquiry. But to proceed.

Jacob had Twelve Sons, who were all of them Emulous of one another, as to the *First Blessing*; especially after that *Reuben*, by a scandalous Act, had forfeited the same; of which Act we read *Gen.* 35. 22. and for which he is divested of the *Birthright*, *Gen.* 49. 4. Now, of the other Sons of *Jacob*, there were Four that had no just Right so much as to pretend to the Blessing of the *First born*, because they were not properly Legitimate Children, as being the Sons of the Handmaids, viz. *Dan*, *Naphtali*, *Gad* and *Asher*, *Gen.* 30. 5, &c. There were Seven Sons therefore remaining, that only could rationally hope for it, viz. *Simeon*, *Levi*, *Judah*, *Issachar*, and *Naphtali*, the Sons of *Leah*, and *Joseph* and *Benjamin*, the Sons of *Rachel*. But the two Eldest of these were guilty of so cruel a Fact, in murdering the *Shechemites*, *Gen.* 34. 25, 26. that it laid a just Foundation for *Jacob's* putting them by the *Birthright*. But though *Simeon* and *Levi* were the Ringleaders in this barbarous Murder, both in Point of Contrivance and Execution; yet, we are not to imagine, that they did it without Accomplices; for *Jacob* (and even they themselves also) had many Servants under them, and as it would appear from *Gen.*

Gen. 32. 2, 5, 16, 17, 18, 19. and Chap. 34. 9, 10, 21. such a Multitude of them, as amounted to several Hundreds. But that which I take more notice of is, this; that, tho' *Simeon* and *Levi*; were the Leaders in this Wicked Action, yet all their Brethren, excepting *Joseph*, (for *Benjamin* was not then Born) were Confederated with them in the doing of it, seeing we are told *v.* 27, 28, 29. that *the Sons of Jacob*, (i. e. his other Sons besides the two that are mentioned by Name) came upon the Slain, and spoiled the City, &c. So that *Jacob* had just Reason to pass them all by, and to bestow the *Birth-Right* upon his beloved Son *Joseph*.

Now, that *Joseph* had the *Birth-Right* given him, the Author of the Book of *Chronicles* assures us, in the Words of our Text; and the History of *Moses* tells us the manner of Investing him with it: First by *Jacob's* giving him the *Princely Robe*, *Gen.* 37. 3, 4, 11. Secondly, by Incorporating both his Sons into the number of the *Twelve Patriarchs*, equally with the immediate Sons of his own Body; by which *Two Tribes* descended from him, and had *Two Shares* in the Land of *Canaan*, whereas all his Elder Brethren had but one; as we see *Gen.* 48. 5, 6, 13, 14, 15, 16, 19. Thirdly, by giving *Joseph* the *Double Portion*, both as the Badge of the *Birth-right*, and as a means to support it, as we see *v.* 22. And Lastly, by giving him the whole and intire *Birth-Right*, by solemn Act and Deed, in the presence of all his Brethren, as we see, *Gen.* 49. 22, 23, 24, 25, 26.

Joseph therefore, upon the Death of *Jacob*, became *Universal Prince* and *Patriarch* over all *Israel*; and acted as such in the Burying of his Father, *Gen.* 50. 8, 14. and afterwards as we see, *v.* 15, 16., &c. where by the way, what our Version has, in *v.* 19. *am I in Gods stead*; as if it were a negative Interrogation, is in the Original, an Affirmative: So that the Words run thus, *Fear not*, (my Brethren) *for I am in Gods stead*, (i. e. I am now your Prince) *Tho' therefore ye thought*
Evil

Evil against me, yet God meant it for Good.——Now therefore fear ye not; for I will nourish you and your little ones, &c.

But though *Joseph* was so great a Man, I cannot but blame him for one Great Crime; *viz.* his *destroying the Freedom of the Egyptian Nation*, merely out of *Policy* to ingratiate himself with his King, and thus to secure his own Grandeur and Authority, by putting it out of the Power of both the *Nobility* and *Commonalty* of *Egypt*, to undermine or Eclipse him; seeing he made them all equally Slaves, excepting the *Priests* only, whom he cunningly made an Exception, that he might by them strengthen himself, against the rest of the People, well knowing their Influence both on the Prince and Commonalty, and that they were the proper Tools of Arbitrary Power and Passive Obedience. But what could be the Pretence, upon which the Idolatrous Priests must be kept Freemen, and keep Possession of their Estates, and none else; Why, a doughty one is assign'd, *Gen. 47. 22. Only the Lands of the Priests bought he not, for the Priests had a Portion assigned them of Pharaoh, and did eat their Portion which Pharaoh gave them; for which reason they sold not their Lands.* A strong reason, to be sure. But common sense says, that if they had a sufficient allowance from *Pharaoh* to live handsomely upon, there was more reason to buy their Lands, than the Lands of those that had no such Pension. But it will be said, that the meaning of the Words is this; that by reason of this Pension or Portion, they were under no Temptation to sell their Lands. Very well; but then the *Targum* of *B. Uzziel* tells us, that this Favour was obtain'd to them by *Joseph*, that they might not be under any hazard of selling their Estates. However, in the main, the Law was then no better than a *sic volo, sic jubeo*; for Prince *Joseph* would have it so; and any, even the filliest Pretence, must therefore go for strong reason with an In-

flaved

slaved
Egypt
44. E
and r
thing
Honou
Prince
ble of
more u
Will w
to Pha
and Ch
ble for
Ch. 47.
done th
been fo
Law ou
should h
that th
Slaves,
Barbaro
this was
that Pri
ple, and
For, tho
have bee
well as
his havin
or Settle
great sha
as can b
those old
of Gerar
like Jaco
Ch. 21. 2
of their f
our Fathe
thites and

flaved People, when Proceeding from the only Ruler of
Egypt; for so *Joseph* was, as we see *Gen.* 41. 39, 40, 43,
 44. &c. *Pharaoh* having divested himself of all Power,
 and resign'd it to him to act as he pleased, reserving no-
 thing to himself excepting only the Regal Title and
 Honour, v. 40. being, in this, like many Effeminate
 Princes, that are glad to rid themselves of all the trou-
 ble of Government, in order to give up themselves the
 more undisturbedly to their Pleasures. So that *Joseph's*
 Will was then the Supreme Law of *Egypt*, and even a Law
 to *Pharaoh*, as we see *Ch.* 45. 8, 9, 10, 13, 16, 17. &c.
 and *Ch.* 47. 5, 6. And therefore he only was Culpable
 for this Tyrannical Constitution, of which we read
Ch. 47. 14, 15, 18, 19, 24, &c. Now, had he only
 done this for a time, and for his own Security, he had
 been something Excusable; but for him to make it a
 Law over the Land of *Egypt* for ever, that *Pharaoh*
 should have the Fifth Part of the Estates of *Egypt*, and
 that they should be for ever his and his Successors
 Slaves, The Priests only excepted, v. 26. this I say was
 Barbarous all over. Nay, I verily believe, (1.) That
 this was the first Example, and the Leading Precedent,
 that Princes followed afterwards in enslaving their Peo-
 ple, and turning Limited Monarchies into Tyrannies.
 For, though *Nimrod* attempted this, (who seems to
 have been a Bastard Son of *Cush*, *Gen.* 10. 6, 7, 8.) as
 well as Universal Monarchy, we know nothing of
 his having preacht the Establishing thereof, by any Law
 or Settlement: Yet it would seem that the People had a
 great share in the Government every where else, so far
 as can be collected from the Scraps of the History of
 those old times that are left us. The little Kingdom
 of *Gerar* seems to have been a kind of Paternal one,
 like *Jacobs*, by what we read, *Gen.* 20. 2, 3, &c. and
Ch. 21. 22, 23, &c. *Ch.* 26. 6, 7. And indeed the Name
 of their Princes, which was *Abimelech*, i. e. the King
 our Father, denotes this. The little Kings of the He-
 bites and Hittites could at first do nothing without

the Concurrence of the People, as appears from *Gen.* 33. 3, 4, 5, &c. And the King of *Shechem*, it is evident, could not so much as enter into a League with *Jacob* and his Sons, till he had got his Peoples Consent, as we see *Gen.* 34. 20, 24. All which are memorable Rests and Vestiges of the first Form of Government, that only can pretend to have a *Divine Right* pleadable for it. And sure *Egypt* was a Free Kingdom, until *Joseph* Inslaved it. So that I cannot but look on *Joseph* to have acted a very Wicked part, in this procedure. Had he only Degenerated, in Learning *Egyptian Oaths*, as in *Swearing by the Life of Pharaoh*, he had only done himself hurt; but to lay a Foundation of the Slavery of all Nations, is enough to provoke all Mankind to blame him. (2.) Seeing *Joseph* made this ill use of his Authority, I cannot but think, that it laid the Foundation of *Israels* being made Slaves afterwards themselves; which they had not been so much in danger of, had the *Egyptians* been as formerly, a Free People. And seeing, no doubt, *Joseph* had the Approbation of the *Israelites* in all this, it was Just in God to punish them all by Bondage; in the same manner that the *Egyptians* had been by *Joseph*. And this Consideration might probably have irritated the *Egyptians* to persecute them, even beyond the Order of their King; out of Revenge and Hatred to the Memory of *Joseph*, the Betrayer of their Liberty, and the Destroyer of their Constitution.

I know what Pains some Christians have taken to wash *Joseph* clean of this Complex Crime: but they had as good attempt to wash a Negro white. (1.) Some say, that the *Hebrew* Word, *Gen.* 47. 22. signifies *Princes* as well as *Priests*. Answer. 1. It is not the proper Name for *Princes*, but only for *Priests*, though in an improper Sence it is sometimes accommodated that way: But the proper *Hebrew* Name for *Princes* is *Shari*, as may be seen, *Gen.* 12. 15. which, therefore, was the Title then given the Great Men of *Egypt*.

gypt; for, of Pharaoh's Princes, that Text speaks: whereas the Word in v. 22, 26. is *Keehani*, which has no Affinity to the other. And, therefore, all the Ancient Versions render it *Priests*, and not *Princes*. And; besides all this, *Diodorus Siculus* makes mention of this Exception of the Priests of Egypt. But, 2. What if the Word should be thus Interpreted? Will this mend the Matter? Could *Joseph's* Enslaving a whole Nation be atton'd by this, that he left the *Princes* free, who were but a few, compar'd with the Free People in general? (2.) Others, therefore say, that *Joseph* would not have done this, but that he was compell'd to it by *Pharaoh*. Answ. Fine Jargon, indeed. This is a Christian Legend, that even the Jews are asham'd of; who constantly attribute the whole to *Joseph*. And he himself will be angry, if he be suspected to be limited in his power. Does he not say himself, *Gen. 45. 8, 9, &c. God has made me a Father to Pharaoh, and Lord of all his House, and Ruler throughout all the Land of Egypt; ——— God hath made me Lord of all Egypt; come down unto me, ——— and thou shalt dwell in the Land of Goshen, &c.* Here is the Regal stile, and no mention of *Pharaoh's* Order, who knew nothing of all this till afterwards. And indeed, I very much doubt whether he knew the half of the Arbitrary proceedings of *Joseph*. But whether he did or not, I am bold to say one thing, that it was equally a Wicked, as well as Politick proceeding, to Transplant the whole Nation of Egypt, as we find he did, *Gen. 47. 21. And as for the People, he removed them into Cities, (or from City to City) from one end of the borders of Egypt, even unto the other end thereof.* Upon which Verse, both the *Jerusalem* Paraphrase, and that of *Ben Uzziel*, give us this Comment; " That *Joseph* turned out the People that dwelt in Cities, and forced them to dwell in the Country; and took the Country People, and placed them in Cities; and that he made the People of the Provinces of one part of Egypt, exchange their dwellings

“ dwellings with those that liv’d in the opposite Provinces. And all this, say these Paraphrases, *Joseph* did, “ that the *Egyptians* might not Revile the *Hebrews*, “ under the name of *Exiles*. And, if this was all his End, in making such an intire Change of that People, certainly it was a very mean and base one. But I do not believe, that this was the main, far less the only end, that *Joseph* had in view. No, no; he was afraid that the *Egyptians* might regain their Liberty, and Avenge themselves on him, or his Posterity. Therefore he resolves to make sure Work of it, and breaks them off from all their Settlements, Dwellings, Relations, Possessions, Interests and Acquaintances. So that this was, in effect a pattern for *Transportation* and *Captivities*, which *Tyrants* Copied after, in following Ages; and which *Josephs* Posterity, and the rest of the Tribes of *Israel*, felt the effects of, to purpose, under the *Assyrian* and *Babylonian* Kings. (3.) Some Men would persuade us, that the *Egyptian* Priests, were very Holy Men, in those days. Answer. But we know too well, that they were Idolaters even then; the *Egyptians* being noted to be the most Ancient, as well as the most Sottish Idolaters in the World. Nay, this Nation was very infamous for Magick and Inchantments, of which we Read enough in the beginning of the Book of *Exodus*. No, no; the Case was this; *Joseph* had Married the Daughter of one of the Chief Priests of *Egypt*, or rather, as I guess, the *High Priest*, who was over all, (for *On* seems to have been the same with *Aven*, *Ezek.* 30. 17. i. e. *Heliopolis* or *Damiata*, or the City of the Sun, *Jer.* 43. 13.) However he was a very Great Man, and one who was a Great Favourite of *Pharaoh*; and perhaps *Joseph* might be his Heir also, in right of his Wife. Therefore we need not wonder, that *Joseph* had a kindness for the Priests; for it was his Interest to do so; and therefore as Interest seldom fails to sway great Men, *Joseph* was become so far an *Egyptian*

tian and
(4.) And
that *M*
swer 1.
was no
ment on
his Swea
not Cen
barely re
had not
had been
racter th
ally the
dents.
neither d
Therefor
their Effe
ces, and
that *Jos*
Inslaving
oblige m
some may
to sell th
Yes; rat
to cheat
base, to
Ruin the
Tale, wh
Gen. 47
Lord, how
had our
sight of m
shall we
for Brea
Pharaoh.
the offer,
wilt thou

rian and *Courtier*, as to dispense with their Idolatry; (4.) Another excuse for *Joseph*, is drawn from hence; that *Moses* does not Censure him for what he did. Answer 1. *Moses* barely relates matter of Fact; and it was no part of an Historian, to pass any such Judgment on Actions. We see he does not Censure him for his Swearing by the Life of *Pharaoh*. Nay, he does not Censure *Cain* or *Lamech* for their Murders; but barely relates the sum of those Stories. 2. Perhaps it had not been safe, to have Censur'd *Joseph*, tho' he had been inclin'd to do it; considering the high Character the *Israelites* had of *Joseph*, in his days, especially the Two powerful Tribes, that were his Descendants. 3. But, if *Moses* do not Censure *Joseph's* Acts, neither does he speak of them with Approbation. 4. Therefore, seeing we are to judge of Actions, from their Essential Characters, Discriminating Circumstances, and Necessary Consequences; I am bold to say, that *Joseph* Acted a Barbarous and Inhuman part, in Inslaving a Free People; for all these things Concur, to oblige me to Censure *Joseph*, as I have done. 5. But some may yet say; Well, but the People were willing to sell themselves, as well as their Estates. Answer, Yes; rather than Die. What then? Was *Jacob* Sinless to cheat *Esau* thus of his Birth-right? Is it not mean and base, to take the advantage of Mens straits in order to Ruin them? Let us hear the Poor people tell their own Tale, when Dispirited by Hunger, and almost Starv'd, *Gen. 47. 18, 19.* ———— *We will not hide it from my Lord, how that our Money is all spent; my Lord also had our Herds and Cattle. There is nothing left in the sight of my Lord, but our Bodies and our Lands. Why shall we Die before thine Eyes? Buy us and our Land for Bread, and we and our Land will be Servants unto Pharaoh.* ———— Ah! *Joseph*, and wilt thou accept the offer, that Necessity, not they, made thee? Nay, wilt thou intail Tyranny and Slavery on Innocent Posterity

rity for ever. And wilt thou so Barbarously Transplant and Captivate them too, without provocation? Sure this was more than they Sold to thee, to be banish'd their Native Air? Where is thy Ancient Piety, when thou didst resist the Temptation of thy Amorous Mistress? Boast not of thy bravery under Adversity; seeing thou art become so Wicked by Prosperity. Neither boast of thy Prophetick skill of Old, seeing now, thou makest not Gods Will thy Rule, but thy own Knavish Policies; to gain Honour and Power; in which thou wilt be succeeded by *Balaam*. Well; *the treacherous Dealers shall be dealt treacherously with*; and thy Posterity shall have the *Seed* of those Transplanted Slaves to be their *Task-Masters*. And thou *Joseph* shalt be the *Last Patriarch*, that shall ever be intrusted with the *Intire Birth-Right*, and all the Prerogatives and Branches thereof. Nor shall ever the Princely Authority and Power be lodg'd in thy Posterity, even tho' *Jacob* design'd and expected it should be so. For I cannot but Judge that *Joseph's* mismanagement of Government provoked God, in his just providence, to transfer the *Regal Authority* to the Tribe of *Judah*.— And this leads me forward to the next Period.

The 2d Period of the *History of Hereditary Right*, and of the *Sacred Line* of the Succession of *Fure Divino Princes*, viz. of those who were possessed of the *Princely Power*, after that God had cut off the other Priviledges of the *Birth-Right* from that Power, and Alienated from those Princes all or most of the other Branches, or Prerogatives of the *First-Blessing*: Which Period reaches down from *Moses* to *Christ*.

Now this Period, for methods sake, and with regard to the Series of time, shall be divided into Three Ages just as the former was. The 1st of which will be from

Mose

Mose
and

TH

Jo

over
verte

Auth

Whe

for fo

Tribes

whith

or cou

whith

his M

and C

that n

sephs

that *M*

triarch

near 3

publick

of Age

46. an

came d

the Sev

Years o

with C

Years,

cob's g

Egypt

430 Y

the A

made t

was t

Moses to Saul; The 2d from Saul to Nebuchadnezzar; and the 3d from him to Christ.

The (1.) *Age of the Succession of the Princely Power, in the Jure Divino Line, viz. under Judges, from Moses to Saul,*

Joseph Dying, the Supream Patriarchal Authority over the Twelve Tribes, Died with him, or rather reverted and turned back to the Old Natural Parental Authority of the Patres Familia, the Heads of Houses. Whether therefore Joseph durst not leave any Successor for fear of Pharaoh; or because the Princes of the Tribes would not submit to one of his Nomination; or whither the Israelites were weary of that Government; or could not agree in the choice of any Successor; or whither lastly, God did, by some special discovery of his Mind, forbid that any Man should be Nominated and Chosen by Joseph to succeed him: Yet certain it is that no hint is left us of any such Patriarch, after Josephs Death, which yet was a point of that nature, that Moses could not have omitted it, had any such Patriarch been chosen afterwards. And yet there were near 300 Years past, between Josephs Death, and the publick appearance of Moses. For Joseph was 30 Years of Age, when he first stood before Pharaoh, Gen. 41. 46. and this was 9 Years at least before the Israelites came down to Egypt, who came not thither till after the Seven Years of plenty were past, and Two of the Years of Famine; as we see by comparing that place, with Chap. 45. 11. Now Joseph lived, in all, 110 Years, Gen. 50. 22, 26. i. e. about 70 Years after Jacob's going down to Egypt. The Israelites were in Egypt about 400 Years, as we read Gen. 15. 13. or 430 Years, as we read, Exod. 12. 40. Which Years the Apostle, Gal. 3. 17. reckons from the promise made to Abram: Concerning his Seed (which I suppose was the great promise made, Gen. 22. 16. compar'd with

with *Heb. 6. 13.* after his offer to Sacrifice his Son) and the giving of the Law, *Exod. 19. 1, 2, 10. &c.* Now the Apostle speaks of this Number of Years, *ore rotundo*, for a Year, or a few Months, were of no Consequence in this Case. And indeed the giving of the Law was not much longer than a Year, if so much, after *Israels departure* out of *Egypt*; which *Moses* seems to say *Exod. 2. 40, 41, 42.* was, to a day, exactly 430 Years after the Promise made to *Abraham* and *Isaac*. By all which it is apparent, without entering upon the Niceties of Chronology, that, upon a moderate Computation, the *Israelites* were without a Patriarch, for at least 300 Years, *viz.* from *Joseph's* Death, until *Moses* was raised up by God to deliver them, which was not long before they went out of *Egypt*.

So that for 300 Years, the *Israelites* in *Egypt*, were a *Theocratical Aristocracy*, consisting of *Thirteen Tribes*, (reckoning *Joseph's* Posterity—Two, as they really were) *Confederated* for common Safety, and no otherwise *Incorporated*, than upon the Bottom of one and the same Law and Religion; but otherwise govern'd by the Heads of the distinct Tribes, with the Consent of the several Heads of the rest of the Families thereof. Thus they continued in *Goshen*, untill they grew up into a numerous and potent *Republick*, consisting of 600000 *Men*, besides *Women and Children*, *Exod. 12. 37.*

After this Form of Government had continued so long, and so happily, (for we hear of nothing objected against it) God thought fit, to set a Governour at their Head, to take off all Emulation and Quarrels among the Heads of the several Tribes, and made choice of *Moses* for this End, *Exod. 3. 1, 2. &c.* and sends him both to *Pharaoh* and the *Israelites*, as such, in his name; ratifying his Commission and Authority by many Miracles, and at last by making him their Great Deliverer out of *Egypt*.

But

But n
Dignity
ly. For
terations
Priestly
alienatin
sing from
already,
quiry.
stances o
the sing
find, tha
bore dur
Joshua,
nours on
days of
Now

search,
Right, d
constant
as if he
litical G
to its be
any Man
so const
Prince o
the Gov
did conf
evident
Etion. I
vernours

1. M
2. Jo
3. Orl
Judah,
4. Eh
5. De
have be

But now, though *Moses* had the whole Patriarchal Dignity lodg'd in him, yet it was for a limited time only. For we find, that he quickly after made vast Alterations, in the *Republick* of *Israel*, giving away the *Priestly Office* from the Heads of Families for ever, and alienating also many other Branches of the *First Blessing* from the *Firstborn*, of which I have said enough already, for my present Purpose under the *Former Inquiry*. So that, abstracting from the peculiar Circumstances of *Moses*, and his eminent Qualifications, and the singular Manifestations of God to him; we shall find, that the proper Character of his Office, which he bore during Life, was properly no other, than what *Joshua*, *Othniel*, *Ehud*, and the other Successive Governours or Judges of *Israel* had afterwards, down to the days of *Samuel* and *Saul*.

Now we shall find, without much Pains, or any long search, that no regard, at all, was had to *Hereditary Right*, during this Period of Time; but that God acted constantly, without the least regard to that Principle; as if he meant to destroy for ever all pretences to Political Government drawn from it, especially Pretences to its being equivalent to a *Divine-Right*; for I defy any Man to give any other solid Reason, why God did so constantly avoid the setting up any one Governour or Prince over *Israel*, that had any Pretence to succeed to the Government by *Birth-Right*. And yet, that God did constantly Act thus, during this Age or Period, is evident from the sacred History beyond all Contradiction. For thus the Catalogue runs of the several Governours or Judges of *Israel*.

1. *Moses*, a *Levite*.
2. *Joshua*, an *Ephramite*, *Numb.* 13. 8.
3. *Othniel*, a *Jew*, being a younger descendent from *Judah*, *Judg.* 3. 9.
4. *Ehud*, a *Benjamite*, *Judg.* 3. 15.
5. *Deborah*, a Woman, *Judg.* 4. 4. who seems to have been an *Ephramite*, *v.* 5. and made *Barak*, a

Naphthalite, Ch. 4. 6. 10. Lieutenant General under her, as we see v. 8. 9. for he would not undertake to go into the Field without her.

6. *Gideon*, called also *Ferub-baal*, an *Abiezrite*, and therefore descended from *Manasseh*, *Judg.* 6. 11. and Ch. 8. 2, 27, 32. Compar'd with *Josh.* 17. 2. and 1 *Chron.* 7. 8. — Now here it is memorable, that the *Israelites* offer'd to make *Gideon* King, nay, and to establish his Posterity into an *Hereditary Royal Family*, *Judg.* 8. 22, 23. The words are; *Then the Men of Israel said unto Gideon, Rule thou over us, both thou and thy Son, and thy Sons Son also; for thou hast delivered us from the hand of Israel.* But *Gideon* abhor'd the Proposition, as being derogatory to the Prerogative of God, who only was King of *Israel*, and as being therefore destructive of a main Fundamental of the very Constitution of the *Israelitish* Government, especially when Propounded as *Hereditary*, which God and all Good Men did then abhor the very Notion of. And therefore he Answers, like a true Servant of God and faithful *Israelite*. *I will not Rule over you: neither shall my Son Rule over you: the Lord shall Rule over you.*

— But what *Gideon* nobly refus'd his Bastard Son *Abimelech* basely and barbarously Usurp'd, Murdering all the Legimate Sons of *Gideon*, who were no fewer than Seventy, see *Judg.* 8. 30, 31. and Ch. 9. 1, 4, 5, 6, 22, 23, 24. And though he usurp'd the Government, and took upon him the Title of King; yet, seeing he is reckoned among the Judges, Ch. 10. 1. I shall do so too.

7. *Abimelech*, a *Manassite*, the first that took upon him the Title of King, which he did partly by force, and partly by fraud, *Judg.* 9. 1, 2, 3, 6, 22.

8 *Tola* of the Tribe of *Issachar*, *Judg.* 10. 1.

9 *Jair* a *Gileadite*, *Judg.* 10. 3. But whether a *Reubenite*, *Gadite* or *Manassite* may seem Uncertain, because the Land of *Gilead* was divided between the two first Tribes, and the half of this last Tribe. But it is

next

next to
part of B
and mig
neral wa
given to
32. 40 a
And I can
dan came
to disting
went ove
nossites.

such a Ci

10. Se
a Harlot,
&c. and

11. Ibe
fore seem
belonged
of Judah
Date, in
Ruth 1. 1
which is

Elon, 2

13. Al
what Tri
to know.

14. Sa

Now a

without a

to such a

under be

Raising u

Chap. 20.

Interregnu

to know.

Memorab

ters, it mu

least 30 or

next to certain that he was a *Manassite*, because that part of *Bashan*, which was most properly called *Gilead*, and might give Denomination to all the rest, in a general way of speaking, is again and expressly said to be given to the half Tribe of *Manasseh*, as we see, *Numb.* 32. 40 and *Deut.* 3. 13, 14, 15. and *Josh.* 17. 1, 5, 6. And I cannot but think, that those of that side of *Jordan* came afterwards constantly to be call'd *Gileadites*, to distinguish them from the other half Tribe, who went over *Jordan*, and only retain'd the Name of *Manassites*. I might make this further evident, were such a Circumstance worth insisting upon.

10. *Seprhab*, another *Gileadite*, though the Son of a Harlot, yet a bold and brave Man, *Judg.* 11. 1, &c. and chosen by God to be Judge and General, v. 29.

11. *Ibzan*, of *Bethlehem*, *Judg.* 12. 8. and therefore seems to have been a *Zebulonite*, for such a Town belonged to them, *Josh.* 19. 15. Whereas the *Bethlehem* of *Judah*, *Matth.* 2. 6. seems to have been of a later Date, in point of Eminency, seeing when it is named, *Ruth* 1. 1. it is mentioned with a Note of Distinction, which is an Evidence of a comparative Obscurity.

Elon, a *Zebulonite*, *Judg.* 12. 11.

13. *Abdon*, a *Pirathonite*, *Judg.* 12. 13. but to what Tribe that Family or City belong'd, I pretend not to know.

14. *Sampson*, a *Danite*, *Judg.* 13. 2, 24, 25.

Now after his Death, *Israel* seems to have been long without any Judge at all, and to have reverted back into such a Republick or Aristocracy, as they had been under before from the Death of *Joseph*, until the Raising up of *Moses*, see *Judg.* 18. 1. *Chap.* 19. 1. *Chap.* 20. 1. and *Chap.* 21. 1, 16. But how long this Interregnum lasted, if I may call it one, I pretend not to know. Only, if I may guess, in the General, by the Memorable Histories mention'd in the last cited Chapters, it must have taken up a good Number of Years, at least 30 or 40.

15. *Eli*, a *Levite*, and the High Priest, came next to Govern *Israel*.

16. And after him, *Samuel*, an *Ephraimite*, who was the last Judge of all.

Now, by all this Deduction, we see, That of these 16 Judges, 2 were of the Tribe of *Levi*, 3 of *Ephraim*, 1 of *Judab*, 4 of *Manasseh*, 1 of *Issachar*, 2 of *Zebulon*, 1 of *Dan*, 1 of *Benjamin*, and 1, of whose Tribe there is no Certainty. However, not one of all these Princes descended from *Reuben*, that *Jacob's* Curse might be ever verified, *Gen. 49. 4. Thou shalt not excell*, i. e. Thou shalt never bear Rule over *Israel*, or never attain to be Prince. So that he and his Posterity were excluded from ever having the Common Honour, that the other Tribes had, viz. to have one or more of their Number chosen to be Prince over all *Israel*. I desire, therefore, to know, where the *Hereditary-Right* was, during all this Period.

The 2d. Age of the Succession of the Princely Power, in the *Jure-Divino* Line, under Kings, from *Saul* to *Nebuchadnezzar*.

We have now fully shewed, that God had so Modelled and Governed *Israel*, under the Character of King, as that it was no less than High-Treason, both in the People, to set up any Prince over themselves, under the Title of King, and in any Man, that usurp'd that Regal Style and Character. This good *Gideon* puts the People in mind of. And this they experienced soon after, and their usurping King *Abimelech*, especially the *Shechemites*; seeing, according to *Jotham's* Parable, *Judg. 9. 20. Fire came out of Abimelech, and devoured them, and Fire came out of them, and devoured him*. And here, were it not for fear of being tedious, *Jotham's* Parable might well deserve a large Exposition. But I only take notice of this in it, that no good Man then, though never so Great, Excellent, Noble and Brave, and every way fit for Government, durst entertain any Thought or Suggestion to be King of *Israel*, any

any more than *Gideon*. *The Olive Tree*, i. e. The Rich and Opulent, durst not think of Invading God's Regal Office. Nor durst the *Fig-Tree* do so, i. e. The Sweet Temper'd and Beneficent Princes of the Tribes. Nor yet the *Vine*, i. e. The Wise, Bold and Resolute Commanders. None of these durst invade the Regal Prerogative, or violate the Constitution. But the base *Bramble*, i. e. such a Bastard and Villain as *Abimelech*, was only proper for such a wicked Undertaking. And here, by the way, we cannot but admire the proper Emblem given by *Jotham*, to represent Tyrants, viz. The *Bramble*, or *Brier*, (or *Thorn*, as others render it, or, as the *Hebrew* Word seems properly to denote the *Thistle*) which is full of sharp Prickles, and productive of nothing valuable but Arms and Instruments of Destruction; for, as Christ says, *Luke 6. 44. Of Thorns, Men do not gather Figs, nor of Brambles, do we gather Grapes*, which seems to be an Expression that alludes to *Jotham's* Parable.

But, how abhorrent the Idea of King was of old, both to the Constitution of the *Israelitish* Government, and to all good Men then, will be evident to a Demonstration, by what we are now to observe in the History of *Saul*. When, therefore, the Elders of *Israel* were so infatuated, as to be weary of their Divine and Mild Constitution, merely because *Samuel's* Sons were guilty of some Extravagance, *Samuel* took their Proposal so ill, that he look'd upon it to be no less than High Treason against God, 1. *Sam. 8. 5, 6*. Nay, God determines, that this was really the Nature of their Crime, v. 7. *They have not rejected thee, says God to Samuel, but they have rejected me, that I should not reign over them.*

Therefore, though at first View, one might be apt to think, that the *Israelites* deserved nothing amiss, in desiring to exchange an *Elective Judge* for an *Hereditary Monarch*; especially seeing they did not go about this tumultuously, but consulted *Samuel* about it; Yet God,
who

who knew their Design, and foresaw the Event, declared this Act to be down right Rebellion against himself, and the very Nature of the *Mosaical* Constitution, as he openly declares, 1. *Sam.* 8. 7. Nay, v. 7. he ranks it in the same Class with their former open Rebellions and Idolatries; for both these were one and the same, during the *Theocracy* of the *Jews*: for God being King, Idolatry was Rebellion against him as God, and Rebellion was Idolatry, in respect to him, as he was their King. And, therefore, 1. *Sam.* 15. 21. *Samuel* calls *Saul's* Disobedience to God, by the name of Rebellion. Now, when God charges them, 1. *Sam.* 8. 7. with rejecting him, that he might not Reign over them; he immediately adds, v. 8. That this was a new Rebellion like their former ones, since he brought them out of Egypt, whereby they did forsake him, and serve other Gods: for so, says he, they do now again, unto thee. For, by rejecting *Samuel* from being Governour, when God had constituted him such, they did really renounce God's Government, and consequently did reject God himself, whose Vicegerent *Samuel* was. So that a King was, in the Eye of God, and in the Sence of the Law, another name for a Rival God, or a Rival King, set up in Opposition to the true God and King of *Israel*, especially seeing they expressly insisted upon getting a King to judge them, like all the Nations round about them, 1. *Sam.* 8. 5. that is, an Hereditary and Arbitrary King, not limited by Laws or Parliaments; for, by this time, most other Nations were enslaved, and they remain'd a free People, through the favour God; who, though he was their King, and might have more justly claim'd the Prerogative of ruling them Arbitrarily, than any other King could do; yet chose to tie himself up, as well as them, by Laws, made with their Concurring Suffrage and Choice, and wholly calculated for their Good.

God

God did indeed foresee, in the days of *Moses*, that the People would be so Mad, as to demand a King; and upon this supposition he makes it part of their Law, that they should not have the Choice of a King for themselves, but leave the Choice to him, *Deut. 17. 14, 15. When thou art come into the land, ——— and shalt say, I will set a King over me, like as all the Nations that are about me; thou shalt in any wise set him (i. e. such a one) over thee, whom the King (for so the Word Jehovah ought to be understood) thy God shall choose, &c.* For God was resolv'd, that if they would have a King, yet they should never have an *Hereditary or Arbitrary One*, but *One Elected by himself*; and to be therefore no other than a *Liuetenant, Deputy, or Vicegerent*, under himself, as the only proper King of *Israel*. But, tho' God made such a supposition in his Law, yet from a tender regard for the *Liberty and Property* of a poor Infatuated People, he labours to deter them from their Proposal, by setting before them the miseries, that Kings would bring upon them, by aspiring after *Arbitrary Authority, and Unlimited Power*, and by *Tyrannizing* over them. This God does emphatically and roundly tell them of, by the Mouth of *Samuel*, *1 Sam. 8. 10, 11, &c. This will be the manner of the King, that shall Reign over you. He will take your Sons from you, and appoint them for himself, for his Chariots, and to be his Horsemen, and for his Footmen to run before his Chariots, &c. And he will take your Daughters for his Confectioners, Cooks and Bakers. And he will take your Fields, Vineyards, and Oliveyards from you, and give them to his Servants, &c. And ye shall be his Servants (i. e. Slaves, for there were no other Servants of Old) And ye shall cry out in that day, because of your King, which ye shall have chosen to be over you; and the Lord will not bear you in that day.* Here was fair warning, and a plain description of an *Unlimited King or Tyrant*, such as other Nations groan'd under the Yoke of, and which they were so madly fond of.

And

And from hence therefore, Two things are equally evident and plain. 1. That God was ever an Enemy to an *Unlimited and Absolute Government*, and a Patron of a *Moderate and Limited One*, tyed up by Laws and Regulations, and had always a tender concern for the *Freedom* of his People, in order to secure their *Religion* and *Civil Rights*. 2. That it is no new thing to see a *Degenerate High Church Party* Concur in an *Association*, to Ruin the *Constitution* of their Country; by Buoying up the Principles of *Arbitrary Power*, and *Irresistible Authority*; to the destruction of all their own Privileges and the betraying all the Rights and Liberties of their own Posterity for ever. For lo, we have here a very Illustrious instance of this Folly, Infatuation, and Wickedness, when we see the *Elders* or Princes of *Israel* so madly in Love with Tyranny and Slavery, that neither *Samuel*, nor God himself, could persuade them to desist from ruining themselves and Posterity for ever. For, not only did they insist upon their proposal at first, 1 Sam. 8. 4, 5. but likewise resolutely persist in it, after all that could be said to the contrary, v. 19, 20. *Nevertheless, the People, (i. e. their Heads and Representatives) refused to obey the voice of Samuel, and they said; Nay, but we will have a King over us, that we may also be like all the Nations; and that our King may judge us, and go out before us, and Fight our Battles.*—— Now, when I consider these Words attentively, together with the Circumstances of this People, I cannot but conclude these Things following. (1.) That, seeing they always insist upon this Argument for such a Change, viz. that *they might be like all the Nations round about them*, that they were brought to this sad State; to be weary of their *Reform'd Religion*, and to have fallen in Love with the Idolatry of the *High-Church of the Old Rabinical Rome*, just in the same manner, as some now are fond, to be reconcil'd with *Modern Rome*. And here, let none ridicule me, that I make use of this Name; as if there were an *Old Testament Rome*, until they

they
Read
ent
Rabin
the O
Parap
For w
these
strudi
fit to
by the
thers,
bottom
thority
one Ci
tho' the
Mystic
constan
shall go
Messiah
say the
ed to th
but wen
was to
from Ja
of Eden
the Fir
prefigure
mans, w
Jews, a
same ma
Moses.
as well a
137. 7.
of Rome
rase it,
is no un
rowed N

they hear me out. Let me therefore Advertise the Reader, that it is not unfrequent with the Ancient *Jewish Paraphrases*, to pass by the *Talmud* and *Rabins* to speak of *Edom*, *Egypt* and other Enemies of the Old *Jews*, under the Name of *Rome*; I mean the Paraphrase of *Jerusalem*, and that of *Ben Uzziel*: For which I can assign no other Reason but this; that these Paraphrases, being composed after the *Destruction of Jerusalem* by the *Romans*, the *Jews* thought fit to speak of them; as if they had been prefigured by their Old Enemies the *Edomites*, *Egyptians*, and others, who pretended a Power over them, upon the bottom, either of *Hereditary-Right*, or *Irresistible Authority*. I might shew this by many instances. But let one Citation out of the *Jerusalem Targum* suffice now; tho' the Reader must give allowances for the Dark and Mystical way of speaking, that the *Jews* do almost constantly use. It is the gloss on *Exod. 12. 42.* *Moses shall go out of the middle of the Desert, and the King Messiah out of the middle of Rome, &c.* By *Rome* here, say the *Jews*, was meant *Edom Literally*, who pretended to the *Sovereignty* over *Israel* by *Hereditary-Right*, but were to be fully Conquer'd by the *Messiah*, who was to spring out of the Root of *Jesse*, and consequently from *Jacob*. But *Rome*, say they, is mention'd instead of *Edom*, because Typified by that Nation, which was the First and Radical Enemy of *Israel*; and therefore prefigured all their other Enemies, especially the *Romans*, who were the last and greatest Enemies of the *Jews*, and whom the *Messiah* was to destroy, in the same manner that the *Egyptians* had been destroyed by *Moses*. And, in this sense, some Christian Expositors, as well as *Jewish* Rabbies, understand the Words, *Psal. 137. 7.* *Remember O Lord, the Children of Edom [or of Rome] in the day of Jerusalem; who said, rase it, rase it, even to the Foundations thereof.* And indeed it is no unfrequent thing in Scripture, to make use of borrowed Names, in the like Cases, and after this manner;

as I might shew at large, were it proper now. I shall therefore only desire the Reader to remember, that *Rome* is frequently spoken of, under the name of *Babylon*, in the Book of the *Revelations* of *St. John*, as in Chap. 16. 19. Chap. 17. 5. Chap. 18. 10, 22. and in Chap. 11. 8. it is also called *Sodom* and *Egypt*. For it is said there, that *the Dead Bodies of Christ's Martyrs should lie in the Street of the great City, which Spiritually (i. e. figuratively) is called Sodom and Egypt, where also our Lord was Crucified.* Now all Men know, that *Judea* was a Province of *Rome*, when Christ was Crucified; and that *Pilate* a *Roman*, Sentenc'd him to that Death: And all Learned Men know also, that the *Roman* Ideas of a *Civitas Romana*, a Man that was *Cives Romanus*, *Civitate Donatus*, bore Relation to the whole Empire of *Rome*, and not barely to the *Urbs Roma*: And therefore, tho' Christ was not Crucified literally in the *Urbs Roma*, the Town called *Rome*; yet he was really and literally Crucified in the *Civitas Romana*, the *Roman City*, or the *City of Rome*; for the *Metropolis* of the *Roman Empire*, was always called *Urbs*, a Town, to distinguish it from the *Civitas* or *Empire*. But to return, (2.) As the *Israelites*, by seeking to have such a King, as other Nations were under, did sufficiently insinuate, that they were weary of their *Reformed Religion*, and wanted to Coalesce with their Neighbouring Nations, in their Idolatry, as far at least as their Brethren the *Edomites* did: So it is evident from the whole of the History, that they wanted to be under *Arbitrary Government* also, and to have an *Absolute Monarch* at their Head; under whom and his *Lineal Successors*, they might be so happy, as to loose both *Religious* and *Civil Rights*, for ever. What could induce them to this mad choice, none can pretend to give any Account of, further than this; that the Heads and Princes of *Israel* were d-generated, into all manner of Wickedness, and highly inclin'd to throw off all manner of Restraints, that they might live Lawless; and therefore, in hopes of

of being
bitrary
of des
State,
fides
Tribes
Prince
in the
got a
jestick
conten
How s
brough
days
midab
have
on.
" De
" Giv
" and
" Go
" Sac
" duc
" 32
" con
" Re
" an
" an
" ve
" th
rity,
ling
how
but a
" re
" (a
" N
" al

of being Arbitrary themselves, they are fond of an Arbitrary Prince, to head them in their Villanous Design of destroying the Constitution, both in Church and State, and of enslaving the People for ever. And besides this, perhaps each of the Chief Heads of the Tribes entertain'd secret hopes, that he might be the Prince Elect. For that some such hope was harbour'd in their Minds, appears from hence; that, tho' they got a King at last, and one of the most Stately and Majestick mein of any of them all, yet they remained discontented so far; that many of them said, *1 Sam. 10. 27. How shall this Man save us? and they despised him, and brought him no presents* And thus we see, that in those days there was an *High Church Party*, and a very formidable one, who had besotted the *Populace*, so as to have an *High-Flying Mob*, to pull down the *Constitution*. The Cry was then, "*No Samuelian Judge; no Deborah, or Woman Ruler; no Mosaical Prophet, Give us a King like other Nations, like Syria, Egypt, and Edom, &c. Our Fathers Worship'd the Syrian Gods of Old, Josh. 24. 2. and afterward the Calf; Sacred to Osiris, which Aaron attempted to reintroduce the use of again, at our Fathers desire, Exod. 32. 4. Deut. 9. 16. And now we are resolved to be reconciled and conformable to the Egyptian and Syrian Religion, as far at least as our Brethren the Edomites, and our Cousins the Moabites and Ammonites are; and we are also resolv'd to be under Absolute Government, and unlimited Princes, at least as much as they are.*——— *Samuel Arm'd with Gods Authority, labours to divert them from their purpose, by telling them the fatal Consequence of such a Choice, and how angry God was with them for it, 1 Sam. 8. 10, 11. but all in vain, v. 19, 20. Nevertheless the People refused to obey the voice of Samuel; and they said, (and no doubt Bellow'd or Bray'd it out loud enough) No, no, we will have a King over us, that we may be also like all the Nations, &c. Give us an Idolatrous*

L 2

King,

“ King, like other Nations; give us an Absolute and
 “ Unlimited King; and we will be as good *Passive-O-*
 “ *bedience*, and *Non-Resistance* *Asses*, as the Subjects
 “ of other Kings are; and *Issachar's Character* shall be
 “ hence-forth the Character of all of us, who are of
 “ the other Tribes also.

Now what the Prophetical Character was, which *Jacob* gave the Tribe of *Issachar*, we see *Gen. 49. 14, 15.* viz. that it should never acquire any greater Honour, than that of an *Afs* *crouching down between two Bur-*
dens, ——— *bowing his Shoulder* very gravely to bear all manner of Impositions, and so chusing to become a *Slave unto Tribute*, and quietly thus to submit to the lashes and bangs of his Driver. A fit Emblem of a *Passive Tribe*, which might also be a proper Charge or Bearing to a Coat of Arms for them and all their Successors, to this day; were it not, that I call to mind, that they are against bearing Arms at all, seeing they are against all use of them; and therefore can never be under any Imputation of this kind, unless the *Lion* should say, that the *Asses Ears* are *Horns*.

That it may not be thought, that I am too Satyrical here, let it be remember'd, that God himself seems to lay a Foundation for this very Representation, by that odd Dispensation; whereby he order'd, that just as the *Israelites* were such *Asses*, as to Cry and Bawl out for an *Absolute King*, *Saul* should be sent out to seek after his *Asses*; and that, though he miss'd his *Four-leg'd Asses*, yet he had a Numerous *Herd of Two-leg'd Asses*, given into his Hands, in their Stead. Certainly Divine Providence, that has wise ends in every thing, and that often Plays, as it were, in Human Concerns; meant here, in the Concurrence and happy jumping of these two Occurrences, to represent *Israel*, as mere *Asses*, in being so fond of *Idolatry*, *Tyranny* and *Slavery*; and therefore thought it very proper to send them an *Afs-Herd* or *Afs-Overseer* to manage them. Now is it any Reflection unbecoming *Saul* to be called an *Afs-Herd*;

Herd;
 was 10l
 of *Am-*
gers we
 v. 5.
Field.

the *Hif*
History
 manner
Princes,
Shepher
 one con
 and par
Creatur
 dering l
She-Ass
 to say,
 as after
 never h
 fore tha

But,
Treache
tion, to
Cheated
 their po
 ed their
 them, c
 deed he
 should a
rael, th
help.
your K
where a
when y
a King
 I have r
 phrase t
 same in

Herd; for we find, that he continued so, even after he was solemnly Chosen King. For when *Nabash* King of *Ammon* invaded *Israel*, 1 *Sam.* 11. 1. and *Messengers* were sent to King *Saul* to tell him of it, it is said, v. 5. *And behold Saul came after the Herd, out of the Field.* And that *Asses* were part of the Herd of *Saul*, the History assures us; and every one, that knows the History of those times, knows that, as Herds of all manner of Cattle were a great part of the Estates of Princes, so Princes thought it no shame to be reckoned Shepherds; and it is equally known, that *Asses* were one considerable Part of the *Herds* of Princes of old, and particularly in *Canaan*. For *He-Asses* were the Creatures they Rode upon (that stony Country rendering Horses almost unserviceable for that end,) and *She-Asses* in great Esteem, for their Milk. And I am bold to say, that he never was so properly King of *Asses*, as after his being Anointed King of *Israel*: for sure he never had so many and such great *Asses* to govern before that time.

But, though the *Representatives* of *Israel* were so Treacherous to *God*, to their Religion, to the *Constitution*, to the *People* whom they both Represented and Cheated, and indeed to *themselves* also, as well as to their poor *Posterity*; and though *God*, in Anger, granted their Suit, in some sense: Yet he would not Grant them, either the whole or the main of it. A King indeed he let them have, and such a King, of whom it should afterwards be said, *Hos.* 13. 9, 10, 11. *O Israel, thou hast destroyed thy self, whereas in me was thy help. My Word was your Security. But where now is your King, that he may save you in your Cities; and where are your Princes; of whom ye were once fond, when ye said, give us a King and Rulers; I gave you a King in my Anger, and I took him away in my Wrath.* I have rendred these words more after the *Jewish* Paraphrase than our Version: but the sense is materially the same in both.

Hence

Hence it is apparent, that God did not so Grant them their Demand, as either to quit his own *Prerogative* as supreme King of *Israel*, or suffer the *Constitution* of the Government and *Liberty* of the People to be lost, by an *Arbitrary* and *Successive Monarchy*, tyed up *indefeasibly* to one *Family*. No, no, He allows them no more than a mere *Deputy-King*, tyed up by Laws, chosen at first not by them but himself, and punishable and deposable by himself also, and even by the People too (as we shall afterwards see) in Case either of *Disloyalty* to himself, or of *Treason* against the *Israelitish Legal Constitution*.

For these Ends, (1.) He takes State upon him, so as to strike their Senses with awe, and to rebuke their Presumption; and then He orders *Samuel* to tell them, as (if it were his own Act and Deed only, and the rather because they had so much slighted him) that they should, in some sort, have a King, 1 *Sam.* 8. 22. *Hearken unto them*. But then, to put honour on *Samuel*, and Contempt on them, he adds, *Make them a King*; as if it had been too great for himself to do it immediately, and unworthy of him to lay any Foundation of their Kings, ever pretending afterwards to a *Divine-Right*, in their being made Kings. No, no, even a *Human-Right* was rather too much to be allowed in the present Case, and therefore he shall not so much as be the Peoples Choice as yet. And hence it is immediately order'd, by the Mouth of their old and despised Judge. And *Samuel said unto all the Men of Israel, Go ye every Man unto his City*; i. e. Get ye gone, for if I give you a King, it shall not be now, nor in that manner ye expect. (2.) When therefore God pitch'd upon *Saul* to be King, he so ordered matters, that *Samuel* alone should make choice of him, without consulting all or any of the *Princes* of *Israel* about it. (3.) And when afterwards God was to make him publick, he renewed his Declaration, that he look'd upon their *Desire* to have a King, to be an Act of

of Re
Nay,
so ma
and th
the m
ders t
Prefer
Tribe.
And o
and u
of Isr
King,
11. 5.
first a
see Ch
his Pe
only i
to him
vident
ferior
Samue
thority
durst
see Ch
not su
gurated
ing son
Favour
(8.) wh
previou
and ne
himself
see Ch.
aweful
so Path
them a
Throne
divine

of Rebellion against himself, 1 Sam. 10. 17, 18, 19. Nay, (4.) when he made choice of *Saul*, by Lot, he so mannag'd the Lots as to put equal Contempt on them and their King, by making the Lot to fall on one of the most unlikely Persons of all *Israel*. For he so orders things, that the *youngest* of all the Tribes has the Preference, and the *Youngest Family* also of that Tribe, if we may believe *Saul* himself, 1 Sam. 9. 21. And of *all that Family Saul*, the Son of *Kish*, a Young and unexperienc'd Man, is pitch'd upon, as the King of *Israel*. (5.) But, though he thus got the Title of King, yet he continued a Shepherd still, as we see Ch. 11. 5. (6.) Nor was the Notion of his being King at first any greater than that of *Captain of Israel*, as we see Ch. 9. 26. and Ch. 10. 1. by which it is evident, that his Power was limited to *Military Affairs*, and that only in point of *Execution*. For, as God ever reserv'd to himself to be *Arbiter of Peace and War*, so it is evident from the Sacred History, that *Saul* remain'd Inferior and Subject even to *Samuel*, so long as he liv'd; *Samuel* remaining still in the full Exercise of his Authority, as *Civil Judge* of *Israel*, without whom *Saul* durst do nothing of publick Consequence; for which see Ch. 13. Ch. 14. Ch. 15. and Ch. 16. (7.) God did not suffer *Saul*, though chosen, to be solemnly Inaugurated King, until first he had honoured him with doing some Memorable Service, which should merit the Favour of the People, as we see Ch. 11. 14, 15. And (8.) when he was to be Inaugurated, a solem Contract is previously enter'd into, *first* between *Saul* and the People, and next between *Him* and *them* on the one hand, and himself as Supreme K. above both on the other; as we see Ch. 12. throughout. And all this is performed in so awful and astonishing a manner by God, and back'd by so Pathetical an Exhortation by *Samuel*, as struck terror in them all. (9.) And yet after all, *Saul's* Right to the Throne was so far from being *indefeasible*, though he was *divinely chosen*, that he did even forfeit all Right to the

the Crown, in his own days, and saw *David*, in his own time, intitl'd to the Throne. (10.) And this was so much the more remarkable, that he *forfeited* this for his Posterity as well as himself, though he had many Children, and one of them, and the Eldest too, such a *Hero*, as perhaps *Israel* had not his Parallel; I mean the Gallant and Brave *Jonathan*, whose Personal Character, in my eye, exceeds that of *David* himself, in every Respect.

Now, if any Man, that considers all these things, and particularly, why God chose none to be King at first, but *Saul*, a *Young Cadet* of the *Youngest Family*, of the *Youngest Tribe* of *Israel*, and afterwards cast off not only himself, but all his Posterity, even the *Brave Jonathan* not excepted? I am sure no other satisfactory Reason can be given for all this Procedure, but this only; that God had a mind to Affix the Seal of a *Divine Right*, to the Foundation of all Just *Revolution Principles*; and to Affix a perpetual Brand of Infamy on *Indefeasible Birth-Right*. For, both these he did effectually do, by thus laying at the Bottom of the *Jewish Monarchy*, that which should shew the Folly of all Pretenders and Pretences, either to an *Adamitical*, *Noachical*, *Abramitical*, or any other *Succession* whatsoever, that should lay claim to a *Natural*, or *Hereditary-Right*. And this *Jonathan* knew was the Case, and confesses it; nay, and *Saul* himself, 1 Sam. 23. 17. ——— *Thou shalt be King over Israel, and I shall be next unto thee, and this also Saul my Father knoweth.*

And here, before I leave the History of *Saul*, I cannot but take notice of the Sentence of *Abdication* which *Samuel* pass'd upon him, and by which he was *Deposed*, in point of *Right*, from being King, 1. Sam. 15. 23. *Rebellion*, says he, *is as the Sin of Witchcraft, and Stubbornness is as the Iniquity of Idolatry*, (so I chuse to render the Words :) *Because therefore thou hast rejected the Word of the Lord, He also has rejected thee from being*

being K
rally an
vino K
the Cro
then, w
and Lav
cerns, e
is Rebel
Witchcr
So that
a Rebel,
quently,
rant. 4
God and
vidently
Convict
red null
consonan
of that
before R
5. That
ther Col
fully to
Life of t
whilst S
them fou
those tw
they hav
Represent
gether ag
the late l
quarrel w
But ne
Successor
that upon
in questio
and arrai

being King. From whence these Corollaries do naturally and necessarily follow. 1. That even a *Jure-Divino King* may come to *forfeit* his Right and Title to the Crown and Throne. 2. That he *forfeits* his Right *then*, when he subverts the Fundamental Constitutions and Laws of his Country, in Religious or Civil Concerns, especially if in both. 3. That this Sin in a Prince is *Rebellion*, and as great an Iniquity in him, as either *Witchcraft*, or *Idolatry*, whether in King or Subject. So that it is no Solecism to affirm, that a *King* may be a *Rebel*, and that he really becomes such, and consequently, ceases to be King, by apostatizing into a Tyrant. 4. That where this Rebellion in a Prince, against God and the Constitution, is notoriously known, and evidently proved, he may not only be Arraigned and Convicted for it, but may have his Title openly declared null and void; provided this be done, in a way consonant to Equity in general, and the Essential Laws of that Community in particular, over which he was before Ruler in ordinary, as to the Executive Power. 5. That this Declaration being past, the People, whether Collective or Representative, may proceed lawfully to the choice of another King, even during the Life of the former; as we see *David* was anointed King, whilst *Saul* liv'd. These are Positions, that are all of them founded on the Divine Procedure, in the Case of those *two successively Revolution Princes* of old; and they have been followed since, and made good, by the *Representatives of Great-Britain and Ireland*, met together again and again, in frequent Parliaments, since the late Happy *Revolution*: So that I hope, none will quarrel with me, for mentioning them here.

But now, it is high time to proceed to *David*, *Saul's* Successor; whose just Title to the Crown of *Israel*, and that upon the Foot of a *Divine Right*, no man can call in question, unless he renounce the Truth of the Bible, and arraign God himself, as acting unjustly.

But whence had *David* this eminent and indisputable Right and Title to the Throne of *Israel*.

Nor certainly by any sort of *Hereditary* or *Successive Claim*, either from *Jacob* or *Saul*; seeing he was not descended from *Reuben*, and seeing he was anointed King during *Saul's* Life, and succeeded him when he had Heirs Male alive. Nor was he next Successor either to *Judah* or *Jesse*; for he was one of the Youngest and most Ignoble Persons of that Tribe, and the very Youngest Son of that Family. Nor had he, as yet, performed any Service to his Country, that could lay the least Foundation of meriting to be thus exalted.

His Right, therefore, to the Throne of *Israel*, stood in these two Things, viz. God's Choice of him, and the Peoples.

1. *God chose him*, and that in a very remarkable manner. The Account is thus, 1 *Sam.* 16. 1, &c. *And the Lord said unto Samuel, how long wilt thou mourn for Saul, when I have rejected him from Reigning over Israel? Fill thine Horn with Oil, and go, and I will send thee to Jesse, the Bethlehemite: for I have provided me a King among his Sons.* The Prophet obeys, tho' with some Difficulty at first. Well! *Samuel* views all *Jesse's* Sons, v. 6, 7, &c. *Eliab*, the First-born, a Man of a Noble and Majestick Mien, an other *Saul* for Stature, passes before him, and *Samuel* is charm'd with him: But he is rejected. Nor do *Aminidab* or *Shammah*, the two next, find any more Acceptance. *Jesse* and *Samuel* are both confounded. Well! Seven more of his Sons are called for: but none of all these is the Person that God had in View. It seems *Jesse* never dreamt, that his Youngest Son *David* should come so much as in Competition with any of his Ten Elder Brethren; therefore was he kept abroad with the Sheep, as unworthy to make his appearance with the Rest. And yet he is the Person pitch'd upon, and therefore is sent for, and Anointed King. And as a Divine Ratification of this, it is observed, v. 13. *That the Spirit of the Lord, i. e. a*

Spirit of
ward; an
the Lord
Evil Spi
Lord trou
claration
dom.

2. But
nointed,
Answ.
such. Fo
Constitute
Ratified a
fore let
" That,
" King,
" and Ra
" did ind
" be Kin
" rize hi
" Yet, no
" as yet
" Equally
" People,
" tives.

How th
sufficientl
upon Sau
where he
dab to be
So that,
before, y
sary towa
had only

Now d
over Jud
2 *Sam.* 5.
other Trib

Spirit

Spirit of Government, *came upon him from that day forward*; and that at the same time, *v. 14. The Spirit of the Lord departed from Saul, and instead thereof, an Evil Spirit, i. e. of Wickedness and Folly, from the Lord troubled him, which therefore was a Divine-Declaration of his having Forfeited his Right to the Kingdom.*

2. But was *God's Choice* of David and his being *Anointed*, the only thing, that constituted *David King*?

Answ. No, It was only the Declaration of his being such. For, even this *Divine-Choice* did not properly Constitute him King, in a full or legal Sense, until it was Ratified and Confirm'd by the *Peoples Choice*. And therefore let us make this serious Observation here, *viz.*

" That, though *God's Choice* of David, in order to be
" King, declar'd by *Samuel's Anointing* him as such,
" and Ratified by the *Regal Spirits* being given him,
" did indeed Mark him out as the Person that was to
" be King after *Saul*, and did thus even then Characterize him, as *Virtually and Potentially King of Israel*:
" Yet, notwithstanding all these things, *David* was not
" as yet King, *Pleno Jure*, i. e. fully, properly or actually,
" until he was Chosen and Inaugurated by the
" People, i. e. by their *Elders, Heads or Representatives*.

How this was brought about, the Sacred History does sufficiently inform us. It was done *Gradually*. For, upon *Saul's Death*, *David* came to *Hebron*, *2 Sam. 2. 4.* where he was *Elected* by the Heads of the Tribe of *Judah* to be their King, and by them *Anointed* as such: So that, though *God* by *Samuel* had *Anointed David* before, yet the *Peoples Anointing* was reckoned necessary towards his being actually that, which before he had only been mark'd out for.

Now during some part of the time that *David* reign'd over *Judah* alone, which was Seven Years and an half, *2 Sam. 5. 5.* *Ish-bobeth* the Son of *Saul* reigned over the other Tribes of *Israel*, *2 Sam. 2. 8, 9, 10.* during whose

Life *David* never pretended to be King of *Israel*, tho' he had been *Anointed*, as well as *Chosen* by God to be King over *them*, as well as *Judah*. And the Reason is plainly this, and there can be no other, (though Men should Rack their Brains for it to Eternity,) viz. Because the *other Tribes* had not, as yet, *Chosen* him to be their King, as *Judah* had done, far less *Anointed* him as such.

And here, if we look, for a Minute or Two into the Kingdom of the *other Tribes*, we shall find three things Memorable ; 1. That though *Judah* chose *David* King, yet the *other Tribes* Chose none for the Space of Five Years and an Half, as appears by comparing the Two Years of the Reign of *Ishboseth* with the Seven Years and Half of *David's* Reign in *Hebron*, 2 *Sam.* 2. 10, 11. And then ; 2. That when *Israel* agreed to have a King, *Ishboseth* did not succeed to his Father *Saul* by *Hereditary Right*, but was Chosen to it, through the influence and Popularity of *Abner*, 2 *Sam.* 2. 8, 9. For, *Jonathan* his Eldest Brother had a Son then alive, who ought to have been preferred, by the Law of *Birthright*, if any such Notion had then obtain'd. And therefore I observe ; 3. That the Rule they followed then, was the *Greater Aptitude* of a Person for Government. Now *Mephiboseth* the Son of *Jonathan* was not only Lame, but Young at that time, so that, if they had any of *Saul's* Family to be King, *Ishboseth*, who was then 40 Years of Age, seem'd to be *ceteris paribus* the fittest for Government, and accordingly was made King by the People.

But to return to *David*, let us observe ; (1.) That he never pretended any Right or Title to the Kingdom of *Israel*, by virtue of his being *Chosen* and *Anointed* to be such by God himself, because he wanted the Peoples Consent, and publick Concurrence. And yet sure Gods Choice of him, and causing him to be *Anointed* King of all *Israel* by *Samuel*, was ; at least equivalent to a bare *Birthright* : For if ever any thing in this World had the

the S
Com
have
rael,
Nam
upon
vid's
with
that
agge
Villa
ment
much
who
Perf
supp
the
been
was
no P
Perf
with
I lea
Righ
not
stan
vid
the
nay,
only
to d
Reg
we
Kin
ence
offe
Peo
on

the Stamp of a *Jus Divinum* upon it, this immediate Command and Providence of God must be own'd to have had it. And yet neither *David*, nor *Judah* nor *Israel*, nor even God himself, did ever stain *Ishbosheth's* Name, with the reproachful Title of an Usurper. Nay, upon the contrary, God does, in his Word, record *David's* Punishing the Murderers of *Ishbosheth* with Death, with a peculiar Air of Approbation; and particularly that Expression of his, 2 Sam. 4. 10, 11. wherein he Exaggerates the Murder of *Ishbosheth*, as a much greater Villany, than the supposed Crime of the *Amalekite*, mentioned, Chap. 1. 4, 13. in Murdering *Saul*. How much more, says *David*, do they deserve Punishment, who are such wicked Men, as to have Slain a Righteous Person in his own House, &c. And yet I do humbly suppose, that had *Ishbosheth* been really an Usurper in the opinion of *David*, (as he certainly would have been, in our Modern High-Church Sence, seeing he was set up in Opposition to an immediate *Jure-Divino* Prince,) he would not have called him a Righteous Person, and that in a Sence wherein he is compar'd with *Saul*, who was certainly a *Jure-Divino* King. I leave this Dilemma therefore to our New Hereditary-Right Men, as a Bone to Pick; whether *Ishbosheth* was not a true King, by the Choice of *Israel*, notwithstanding *David's* *Jure-Divino* Title? Or whether *David* was not both Fool and Knave, to make no Claim to the Kingdom of *Israel*, for Seven Years and an half; nay, and to approve his Antagonists Title so far, as not only, not to declare him an Usurper, but so also, as to declare his Murder to have been, in Effect, a Greater Regicide, than that of *Saul*? (2.) I observe further, that we find no Disposition in *Israel* to have chosen *David* King for ever; had not *Abner*, who had a vast Influence over the People, been so provoked, by an Affront offered him by *Ishbosheth* as to take Pains to bring the People into the Project of making *David* King, and on this bottom to proceed so far, as to go to *Hebron* to con-

concert measures with *David* accordingly ; as we see 2 *Sam.* 3. 6, 7, 12, &c. So that had *Abner* had Ambition enough to have set up himself for King of *Israel*, he seems to have had Popularity and Interest enough to have done it. But it is evident from the History, particularly, 2 *Sam.* 2. 8. and 3. 6, 9. that as his Gratitude to *Saul's* Memory for making him *Captain General*, and his headstrong Loyalty, on that account, made him stick by the *Abdicated Family* ; so, his knowledge of *David's* being Gods Chosen King, working on his Conscience, and being renewed afresh by his Passions being wrought upon by the affront of *Ishbosheth* ; did occasion him to alter his Notion of *Loyalty*, from the *then Royal Family*, to an *Elective and Revolution One* ; and thus to change his *Successive Principles* into true *Constitution and Liberty ones*.

Let us therefore now consider, how *David* came to be Constituted the proper King of *Israel* : For it is evident, that he was not such, during the Life of *Ishbosheth* ; notwithstanding his having, been immediately chosen by God himself, and Anointed King likewise by *Samuel* the Great and Eminent Judge of *Israel*, by Gods express Order. ——— Now, the Account of this Memorable Transaction lies chiefly in these Three Points :
 1. The Elders of *Israel* (who by reason of their Representative Power and Commission, are otherwise spoken of by the Name of *all the Tribes of Israel*, 2 *Sam.* 5. 3. compar'd with *v.* 1.) joyn'd together, no doubt after frequent Consultations and Disputes ; and came to *David*, in order to make him King of *Israel*. Now I would fain know, if this does not materially Include what we call a *Parliament*, which in the *Original French*, signifies nothing more, but a *Mutual Consultation or Conference* of the *Heads* of the People, about *Publick Matters*. But 2. How came these Elders of *Israel* to *Hebron*, to *David* ? Not without Instructions and Limitations, to be sure ; as the sequel of the History tells us. For they do not come to him, Hand o-
 ver

ver Head, as we use to say, *i. e.* rashly or suddainly, out of a mighty pretence of Love, Veneration, Loyalty, and a Religious deference to Gods pitching on him to be their King; and to the Memory of Great *Samuel*, who had Anointed him as such, at Gods Command. No, no; whatever Deference they pay'd to *David*, in any or all these respects; they had another part to Act: They had pay'd dear, for their Fathers, and their own Folly and Wickedness, in demanding an Arbitrary King. And they were Constituted Trustees now for themselves, the whole People, and late Posterity; and therefore had all reason to be at Heart concerned for the Constitution, and the Publick Good, so as not to be guilty of a fatal Error, in laying a new Foundation of general Inconveniency, and Ruin for the future.— And therefore they found it necessary to enter into a *Formal and Express Contract, Stipulation and Agreement* with *David*, which he very readily *Accepted* of. And this they *mutually Ratise* one to another, by *Promises* and *Engagements*, and, as would seem also, by *reciprocal Oaths*, entred into a *Publick, Solemn and Sacred manner*, as in the presence of God; taking him thus to be Witness of their sincere concern to Act mutually to one another, as became them in their different Stations, Capacities and Relations. And then 3. Upon the bottom of this Contract between *David* and *Them*, and not otherwise, they proceeded to declare him to be their King, by *Anointing* him as such, which was the publick Sign and Form of his *Inauguration*, or Coronation. So that, without this, Gods own former Anointing, was not enough to do this. For which, no other Reason can be possibly assign'd than this. That, tho' the *Israelitish Government* was peculiarly a *Theocratical One*: Yea, as he hated an *Arbitrary Rule*, and foresaw the Evil of it, and therefore would do nothing that might give an occasion to the *after Abettors* of *Tyranny* to plead a *Precedent* this way, from any Act of his: So he would lay a direct Foundation here, by which

which Men in all future Ages, might easily Judge, how Necessary and even Essential the Peoples Choice was, as declar'd by their *proper Representatives*, in order to Constitute any Man King over them, in a proper and full sence. ——— Now all these things are evidently and plainly, tho' briefly, declar'd in these express Words, *2 Sam. 5. 3. 1 Chron. 11. 3. So all the Elders of Israel came to the King to Hebron, and King David made a League with them in Hebron, before the Lord. And then they Anointed David King over Israel.*

And now, if God did so far suspend his own Right and Authority of Electing and Inaugurating a King upon the Right of the People, to Chuse and Inaugurate him, even during the *Jewish Theocracy*; because, as the *Supreme Good and the God of Nature*, it was Alien from him to Act Arbitrarily, or to do any thing that lookt like an Invading the Interest, Liberty and Priviledges of a Society of Reasonable Creatures, whose Interest was so deeply concerned, in a matter of this Nature and Consequence; seeing for God himself to Act thus, had been liker *Satan* than God: I say, seeing God did thus far suspend his own Right, and that by reason of the Peoples Right, even then, when he himself was most properly King of *Israel*, certainly it is an Argument *a fortiori*, from the most forcible Consideration that possibly can be; That the *Best Title*, that any Prince ever had, or can have to a *Throne*, is his being Chosen by the People, in a free Convention of proper Representatives. For, if God did leave *Dauids Title Imperfect*, and did himself Act, as if it was properly no Title at all, until the Nation freely Chose him. Surely we, who live in the later times, and who can have no immediate Declaration from God, as to the fittest Person to fill a Throne, nor any *Samuel* sent to us to Anoint one as such; We, I say, can only be left to the use of our best Reason, in our chusing of Princes, and submitting to them. By this therefore, and this only, can we now judge of the Right of Princes, viz. that the

Pri-

Primor
or such
Suprem
Office
or exte
for the
by the
differen
to any
Hen
of Huf
tation
of Rea
can po
ple, an
with h
be goo
his Fri
lay pri
to God
was th
the ju
That p
son Go
ned by
them.
spoke
ther d
were c
they h
the W
Abfalo
fore; y
Husha
ing he
videnc
as yet
set up
der'd

Primores Populi, the Heads and Representatives of such or such a Nation, have chosen such or such a one, as their Supreme Ruler, and set him Solemnly apart to the Regal Office; whether this Choice be limited to one Person only, or extended to the Family also belonging to that Person; for the Modes of things of this kind must be judg'd of, by the various Settlements, Laws, and Regulations of different Countries, none of which can properly pretend to any more than a *Human Right*.

Hence therefore it is evident, that the determination of *Hushai*, 2 Sam. 16. 18. (if we abstract from the occasion of his mentioning it) is as certain a *Maxim* both of Reason and State, in the present Case, as any thing can possibly be; when he says, *Whom God and this People, and all the Men of Israel Chose, his will I be, and with him will I abide*, i. e. his Title will I only own to be good. *Absalom* had charg'd him with Treachery to his Friend *David*: *Hushai* replies, that he ought not to lay private Friendship in the Ballance, with his Duty to God, his Prince and his Country. And seeing there was then a Competition between two Princes, as to the juster Title, *Hushai* lays down this solid Maxim; *That private Men are to own, as King, whatever Person God marks out as such, when this is fully determined by the Choice of the whole People, or the bulk of them.* — I readily Grant, that this Politick Statesman spoke this, with a cunning reserve, and to cover another design; and therefore he uses such Words, as were capable of a *double Interpretation*, as it is certain they had, in his own Eye, a *double Aspect*. For, tho' the Words at first, seem positively to include this, *That Absalom was now as rightfully King as David was before*; yet really the Words contains only a General, which *Hushai* secretly applies not to *Absalom* but *David*; seeing he thought inwardly, that neither God by his Providence, nor the People by their Representatives, had as yet chosen *Absalom* to be King, seeing he was only set up hastily by a great Mobb, and that the War hinder'd any free and legal Convention to meet, to deter-

mine things Legally. ——— But let *Hushai's reserve* and *secret Application* of this, be what Men please, still it is certain, that his *Maxim* abstracted from this, is, in it self, what all Men must be obliged to own, and settle upon at last, as the only certain foundation of Allegiance to Princes. Whereas, if we once quit this, I defy the whole World to find any one solid Foundation, that People can fix upon, that can satisfy Mens Reason, or quiet their Conscience, or regulate their Practice. For every Maxim of Submission except this alone, will be found to be only a Subject of endless Disputes; and the occasion of perplexing Mens Minds and Consciences; as sad experience may, long ago, again and again, have taught us to conclude. I might Illustrate this by innumerable Histories; but I must now forbear. Let me then only desire the Reader to consider, that both *Nebuchadnezzar* and the *Roman Emperors* afterwards, were no better than Usurpers over *Judea*; as being neither Kings of that Country by Descent, nor by the free Choice of the People; and yet God commanded his People, in both these Cases, to own them as their Lawful Rulers, and submit to them as such, and threatn'd to punish them if they did not so. And our Saviour, both payed Tribute himself, and exhorted others to do so, and to render thus to *Cesar* what was his due. Now how much more had he done so, had *Cesar* been chosen, by the joint-Concurrence of the whole Nation, in a *Free Convention* or *Parliament*; which yet was the Case of our late *King and Queen*, and of her present Majesty; and which will be found still to be her best Title, and a better one than that of a *Certain Gentleman* without such a Choice; even upon the supposition of this, that his *Legitimacy*, in point of Birth, were altogether uncontested. For the voice of the People, in this Case, when declared by a *Free-Parliament*, is indeed the Voice of God. And therefore whoever is thus Sovereign *de Facto*, is also to be owned, upon that very account, to be Sovereign *de Jure*; nay and has a better Title to the Throne,

Throne.
Descend
in case
that thi
as if I
Falso, b
and de
deas to
Nation
the *Se*
Dissolv
at all,
King,
his Suc
if they
was on
or the
forced
One
mised
Famili
eviden
on, ty
Great
of the
regar
preter
Char
Th
vid h
whit
mon,
and
14, 8
(wh
shua
(wh
ing

Throne, than if he could prove himself to be Lineally Descended from *Cain* or *Japhet*, by *Hereditary-Right*, in case he wanted such an Election of the People. So that this distinction, in this case, is just as Ridiculous, as if I should say, that *King William* was King, *ipso Facto*, but was not King, *reali Facto*. For indeed *de Jure* and *de Facto* can only then be said to convey different Ideas to us; when the *First* is applied to a King, who is a Nations Choice, as were *David* and *King William*; and the *Second* is applied to *One*, that by Military Force Dissolves a Parliament; and does without any Choice, at all, or at least without a Free one, make himself King, as was the case of *Julius Cesar*, and most of his Successors, and in some sence, of all of them; for if they had any Choice of the Senate and People, it was only a subsequent one to their setting up themselves, or the fear of their doing so, and consequently only a forced or brib'd consent.

One thing indeed *David* had, which was never promised to *Saul*, viz. That the Crown was intail'd on his Family, and thus far made *Successive*. But then, it is evident, that this was not a Strict and Lineal Succession, tyed up by the Law of *Birth-Right*. No, no, the *Greater Worth* was lookt to, and made the Foundation of the Election of the next Successor, without the least regard to *Hereditary Right*; which, if any then had pretended to, would have only been rewarded with the Character and Treatment of a Mad Man.

This is evident from plain matter of Fact. For *David* had a great many Sons; seeing six were Born to him while he Reign'd in *Hebron*, 2 *Sam.* 3. 2, &c. viz. *Ammon*, *Chileab*, *Absalom*, *Adonijah*, *Shepatiah*, *Ithream*; and Eleven, when he Reign'd in *Jerusalem*, Chap. 5. 14, &c. viz. *Shammua*, *Shobab*, *Nathan* and *Solomon*, (who seem to be Sons of his Wives) and *Ibhar*, *Elishua*, *Nepheg*, *Japhiah*, *Elishama*, *Eliada* and *Eliphale*, (who by being distinguish'd by an *also* from the preceding ones, seem to have been the Sons of the Concubines

mention'd v. 13.) As therefore it is certain, that *Solomon* was the 10th Son of *David* only; so it seems to be evident from the History of *David's* Life, that he was the Youngest of all the Sons that ever *David* had; and that the Reason why he is mention'd before the 7 Sons last named, was only because they were Illegitimate ones. So that, as *Solomon* was the 10th and Youngest Legitimate Son of *David*; he seems to have been, in point of Birth, the 19th Son; and so the Person that had the least Claim of any of them all to the Crown, upon the bottom of *Birth Right* or *Hereditary-Right*. And besides, his Title might have been disputed, even upon the score of Illegitimacy; considering the Rape of his Mother. For, tho' her true Husband *Uriah* was Dead, before *Solomon* was Begotten, yet God had so publickly and severely Condemned *David's* Marrying her, as might well have laid a foundation, in the minds of the *Elder Sons* of *David*, to call in question *Solomon's* Legitimacy. By all which it is abundantly plain, that *Solomon's* best Title to the Throne of *Israel*, was Gods Providence, and *David's* and the People's Choice of him to be King. And certain it is, beyond the power of Contradiction, that neither he, nor any else, did ever Dream then of *Hereditary-Right*, in the Modern senseless notion of it. Nor dare any Man say, upon the least pretence to Plausibility, that all the successive Kings of the *Davidical-Line*, or indeed any one of them, was ever made King, merely upon the bottom of *strict Hereditary-Right*, or because of *meer Seniority*. Nay, much may be said to render the very contrary of this highly probable, if not certain, viz. That the Eldest Son rarely if ever Succeeded his Father, with the Peoples consent, excepting upon the real or supposed Character of greater Merit. But I must not expatiate. However a few hints I shall venture to add here.

Solomon had no fewer than *Seven Hundred Wives*, who were Princesses; and *Three Hundred Concubines*, besides his First and most Honourable Wife, *Pharaoh's* Daugh-

Daugh
r King
or D
Rehov
was a
the W
is incr
multi
of at l
dren o
of M
suppo
Script
1. Th
have n
lomon
Wicke
and hi
Moabi
other
Solom
right h
11. 1
rect a
erected
lomon
tion of
for M
he like
cense,
Gods
were V
great
Wives
Public
tries;
to Edu
would

Daughter, with whom he was solemnly Wedded,
1 Kings 11. 1, 3. And yet we Read not of any Son
 or Daughter that he had by any of them, except
Rehoboam only. Now, as it is evident that *Solomon*
 was as great a *Womans Man*, as perhaps ever was in
 the World: As it is said of him, *1 Kings 11. 1.* So it
 is incredible to think, but that he must have had a
 multitude of Children, when he kept so vast a *Scraglio*
 of at least a *Thousand Women*. And surely all his Chil-
 dren did not Die, before they arrived at the Estate of
 of Men and Women. To avoid therefore such absurd
 suppositions, no reason can be assign'd for the silence of
 Scripture, as to *Solomons Children*, but these only; viz.
 1. That they were so many, that it had been tedious to
 have number'd them up: And 2. That the most of *So-*
lomons Sons were abominable Idolaters, and otherwise
 Wicked like their Mothers. For, if *Pharaohs Daughter*
 and his other Wives (who were almost all of them
Moabitish, Amonitish, Edomitish, Zidonian, Hittite or
 other such *Heathenish Ladies*) had that influence upon
Solomon himself, as to turn him to be almost a down-
 right Heathen, in point of Idolatry, as we see, *1 Kings*
11. 1, 2, 5, 7, 8. to that degree, as to get him to e-
 rect a *Panteon*, wherein all their senseless Deities were
 erected; as it is expressly told us, *v. 7, 8.* Then did *So-*
lomon build an High Place, for Chemoth the Abomina-
tion of Moab, in the Hill that is before Jerusalem, and
for Molech the abomination of Ammon; and thus did
he likewise for all his strange Wives, which burnt In-
cense, and Sacrificed unto their Gods, i. e. all their
Gods were erected together, with their Altars; and
were Worship'd also, and had their Priests, in that one
great Panteon or High Place. Now, I say, if his
 Wives influenc'd himself so far, and if they had the
 Publick Authority to Countenance their several Idola-
 tries; no doubt they had allowance and power likewise,
 to Educate their Children in their own way. And it
 would seem, by the Words *1 Kings 11. 1, 2, 3.* that
 among

among all his Wives he had not one *Israelitish Woman*; tho' perhaps many of his Concubines were such: for it is not improbable, but that *Solomon*, partly from Pride, and partly from Policy, might reckon it beneath him, to elevate any born Subject so high, as to make her his proper Consort; and certain it is, that all his Wives were Born Princesses, v. 3. So that, it is highly probable, that *Rehoboam* tho' the Son of an *Ammonitess*, Chap. 14. 3. was the only Son, that was Educated in the *Israelitish* way, either because his Mother was a Profelyte to the *Israelitish* Religion, or was so Politick as to advise him to make profession thereof. For, if this had not been the Case, I cannot imagine, why the *Israelites* should all agree to make *Rehoboam* King, who was half Fool and half Tyrant. And yet, that they did so is evident; 1 Kings 12. 1. And *Rehoboam* went to *Shechem*: for all *Israel* were come to *Shechem* to make him King. So that the plain Case was, that they had no Choice left of *David's Line*; and therefore they must have him or none; no other Son being left that could be called an *Israelite*, or that profess'd the true Religion.

But then, let us observe, (1.) That the Heads of *Israel* did not come to *Jerusalem* to *Rehoboam*, but met at *Schechem* without him, and laid down first a Scheme of rational Procedure in the Choice of a King, and then, out of Deference to *David's Family*, they sent to *Rehobobam*, who was glad to go to them. (2.) When *Rehoboam* comes, the Parliament of *Schechem*, having made choice of *Jeroboam* (whom they had sent for on purpose) to be their President, 1. K. 12. 3. Present *Rehoboam* with a Claim of Right, and a Bill of Grievances, wherein they lay before him, in plain Words, upon what Terms only they would chuse and own him to be their King; which were this, for Sum and Subsistence, That they might be ever freed from the Impositions laid on them arbitrarily by *Solomon*, and entirely restor'd to their Original Constitution, Laws and Privileges, V. 4. This, it seems, was surprizing to the Young Prince;

Prince
to co
And d
gether
his Fa
Advice
of the
duc'd.
ple to
then,
thy Ser
nue in
them.
their C
ring th
of the
and Co
guine,
below a
so much
the Peo
ence.
that I k
Men to
the adm
sistible
Hero w
lors had
Parliam
Church
thicker
whereas
will tea
add to y
you with
ly said!
a finer S
Prince.
People,

Prince; and therefore, (3.) He takes Three Days time to consider the *Proposal*, which they agree to, v. 5. And during this time, he calls two several Counsels together. The *First* consisted of the Old Counsellors of his Father, who gave him Politick, rather than Honest Advice, v. 7. for they plainly aim'd at the continuance of the Old Arbitrary Power, that *Solomon* had introduc'd. *If say they, thou wilt be a Servant to this People to day, and if thou wilt but give them good Words, then, upon breaking up of this Parliament, they will be thy Servants for ever*; and thou may afterwards continue in the Exercise of Arbitrary Authority, in spite of them. By which we may see, what rare Patriots of their Country those Old Tools of Arbitrary Power, during the former Reign, were. But the *Second* Council of the Young Blades, that had been his School-Fellows and Companions, v. 8, 9, 10, 11. was brisk and sanguine, and deliver'd *Cavalierement*, viz. *That it was below a Prince, to come upon Terms with his People, or so much as to give them soft Words. No, no, say they, the People are to be Threatn'd and Cudgeld into Obedience.* And indeed, this is the only most proper Text, that I know of, for our *Modern Hereditary and Passive-Men* to Preach upon, in order to Declaim nobly, upon the admirable Doctrines of *Indefeasible Succession, Irresistible Authority, and Non-Resistance.* What a brave Hero was *Rehoboam*, and what a Wise set of Counsellors had he; when he durst tell *Jeroboam* and the *Parliament of Israel*, as became a King of the *High Church* stamp, v. 10, &c. *My little Finger shall be thicker than my Fathers Loins.* And now therefore, whereas my Father did lade you with an heavy Yoke, I will teach you Passive Obedience better still; for I will add to your Yoke. And whereas my Father only Chastised you with Rods, I will Chastise you with Scorpions. Bravely said! The *Oxford* Decrees could not have dictated a finer Speech, or ever have wish'd for a more finish'd Prince. (4.) But alas! *Jeroboam* and the *Princes* and *People*, were Wicked *Low Church Men*, nay and arrant

Repub

Republicans, I'll warrant you. They drunk in *Revolution*
Principles so very deep, that I am afraid, that they
 would have treated even Dr. *Sacheverel* himself, with
 more severity, than the late *British Parliament* of 1709
 did. For lo, all is in an uproar on a suddain. They
 Disclaim the whole Family of *David*, for *Rehoboams*
 sake, and threaten it with Ruin, v. 16. They Stone
 poor *Adoniram* the Tax-Master to Death; nor had the
 Sacred Person of *King Rehoboam* been any better Treat-
 ed, had he not scamper'd for his Life, to escape the
 designed blow. (5.) But however, tho' they did not
 kill the Man, they did *Abdicate* the King; and a *Re-*
volution follows. But how do they this? In a *Parlia-*
mentary way, in a Solemn Convention; as we see
 1 *Kings* 12. 20. For, after they had departed to their
 own Home's, v. 16. we find them met together again
 the second time, in a Solemn Congregation, or Con-
 vention, v. 20. Wherein, they again send for *Jeroboam*,
 and make choise of him to be their King, upon the
 Terms formerly propos'd to *Rehoboam*; and, upon the
 bottom of this mutual Contract, they proceed to make
 him actually King, and Inaugurate him Publickly as
 such. (6.) But were they not guilty of the Sin of Re-
 bellion, in this Case? Nay, is it not said, 1 *Kings* 12.
 19. So Israel Rebelled against the House of David unto
 this day? Answer, Should I be led away with the Opi-
 nions of Divines, by Reason of their Fame and Num-
 ber, I should need to say no more, but to assent to the
 Affirmative of this, without any farther inquiry. And
 then I need only found my Faith implicitly on the doughty
 reasoning of Honest Mr. Pool, in his *Annotations* on
 that very Verse. " Their Revolt is called Rebellion,
 " and therefore was Sinful, says he, because it was
 " contrary to Gods Authority and Command of sub-
 " jection, to David and his Seed for ever; from
 " which the People were not freed by Gods Promise
 " and Grant made to *Jeroboam*, which was but a secret
 " Transaction, not yet sufficiently reveal'd to them,
 " and

“ and was not a grant of present and actual Possession;
 “ but only a Promise, that God would give it to him
 “ in his own time and way ; which might have been
 “ done, though neither *Foroboam*, nor *they* had used
 “ these indirect and evil Courses to bring it about ; as
 “ it befel *David* upon the same Occasion. Besides, the
 “ People did not do this in compliance with God’s
 “ Counsel, but to gratifie their own Passions, and to
 “ get themselves a little Ease.

Bless me! What stuff is this? And yet seeing this
Farrago or confused Bundle contains all, that can pos-
 sibly be said in defence of that Opinion; which that o-
 therwise Learned Critick unluckily falls in with; I cannot
 forbear to shew the weakness of every thing, he advances
 on this Head; that Honest Men, for the future may
 not be gull’d by such sort of Harangues, which of late
 we have been almost Deafned with: I call such Dis-
 courses Harangues, for indeed the Cause will not bear
 the Name of *Reasoning*, in any proper Sense of the
 Word. Whereas therefore, 1. He says, *their Revolt*
is called Rebellion, and therefore was sinful; I am al-
 most asham’d to repeat the Words. Where is their *Re-*
volt so much as called *Rebellion*? In our *English* Ver-
 sion? Yes forsooth. But then I have shewed above,
 that even that word is not always taken in an ill Sense;
 either in our Language, or in the Latin: And if this be
 the Sense of our Translators here, yet no good Version
 besides does understand it so. Nor does the *Hebrew*
 word denote any such thing, but barely a *Break-*
ing off from David’s House, or a *falling off from it*; in
 the very same Sense, wherein it is said, *2 Kings 18. 7.*
That, Hezekiah Rebelled against the King of Assyria,
and served him not. Upon which words our Annota-
 tor, does not say, *his Revolt is called Rebellion, and*
therefore was sinful. But, on the contrary he says,
He shook off that Yoke of Subjection and Tribute, to
which his Father had wickedly submitted, &c. Well
 then, the Word *Rebellion*, even in our Version, is not
 O always

always taken in an ill Sense. And why must the *Ten Tribes* be blamed for shaking off that Yoke of Subjection, far more terrible than that which *Hezekiah* was under to the King of *Assyria*, with which *Rehoboam* threatened them, nay and made the Condition of his accepting the Kingdom. He denyed them *Protection*. And sure then they owed him no *Allegiance*. Nay, their Act is much more justifiable, than even that of *Hezekiah*. For *Hezekiah* was Tributary to the King of *Assyria*, upon the Foot of a Solemn and Publick Contract between *Abaz* his Father and *Tiglath-Pileser* King of *Assyria*. For *Abaz* being in hazard of being intirely ruin'd by the Confederacy of *Rezin* King of *Syria* and *Pekah* King of *Israel*, sends this Message to that King, 2 Kings 16. 7. saying, *I am thy Servant and thy Son, come up and save me, &c.* The King of *Assyria* does so, and Conquers his Enemies, v. 9. Upon which *Abaz* goes to *Damascus*, to meet with him, and to thank him, and to become his Tributary; he having merited this Superiority by his Delivering him, and thus performing the Condition on which *Abaz* promised to become his Servant. And yet for all that God did approve *Hezekiah* for shaking off the *Assyrian*. And if so; surely the *Ten Tribes* were much more justifiable. For the Case was quite otherwise with the *Israelites*, who had not as yet come under so much as any Relation at all to *Rehoboam*, as Subjects, but were perfectly at Liberty to chuse him, or any body else, to be their King. 2. And whereas Mr. Pool pretends, that the Right of the House of *David*, to rule over *Israel* was *Indefeasible*, because of God's Promise to *David* and his Seed for ever; he forgets, that the primary Intent of that Promise related to *Christ* and his everlasting Kingdom. For, so far as it related to Temporal Government, it is evident, that it was wholly *Conditional*, as the Event declared, viz. if they did not forfeit their Privilege this way, as it is evident they afterwards did, to that Degree, that from the Days of *Nebu-*

Nebu-
King
Dav
for t
ment
either
ple;
fume
g. B
from
Promi
not, v
upon
hoboam
when
wife t
that J
out by
action,
a grant
would g
that on
ous du
absolut
pose.
though
rent his
of them
he shou
at first,
so publi
count,
which J
til the I
this shou
must ha
rael. N
that the

Nebuchadnezzar to this day, there never was one proper King of that Race; nay, so intirely was the whole *Davidical Family Abdicated* and cast off this way, that, for the sake of their Wickedness, even *Regal Government* it self was never erected over the *Jews* any more, either by the Command of God or Consent of the People; though now and then an Usurper presum'd to assume that Name and Dignity, as *Hircanus* and *Herod*. 3. But, says our Author, the People were not freed from their Subjection to the *House of David*, by God's Promise made to *Jeroboam*. I grant they actually were not, while *Solomon* liv'd; nor did they pretend it. But upon his Death, they were perfectly free, in case *Rehoboam* refused to rule them as *Israelites*, especially when he declar'd that he would Rule them no otherwise than as an Incarnate Devil. 4. When Mr. *Pool* adds, that *Jeroboam's* being chosen King by God, and mark'd out by him as *Solomon's* Successor, was a *Secret Transaction*, not yet sufficiently revealed to them, and was not a grant of present Possession, but only a Promise that God would give it him afterwards: all this is so Weak, as that one would think, he must have wrote it without due Consideration. For the two first Articles are absolute mistakes, and the Third not at all to the purpose. I say the two first are absolute mistakes. For, though the Transaction of *Abijah* the Prophet (who rent his new Garment in twelve Pieces, giving him Ten of them and promised in the Name of God, that he should be King over Ten Tribes) was indeed Secret at first, 1 Kings 11. 29. &c. Yet it was soon made so publick, that *Solomon* sought to Kill him, on that account, to prevent his succeeding him, v. 40. upon which *Jeroboam* fled to *Egypt*, where he remained until the Death of *Solomon*. Now was it possible, that this should be a Secret; after such publick Occurrences must have spread the News over *Egypt* as well as *Israel*. Nay, it is evident, that it was on this very Score, that the *Israelites* sent for him out of *Egypt*, that in

Case *Rehoboam* were not willing to grant their Requests, they might be at Liberty to chuse him; who had as fair a Pretence to a *Jure-Divino* Title as *Rehoboam* himself, and rather a better, because it was not only Personal, but of a Posterior date, which therefore superseded the former, even as a later Will does a Prior One. And now, as to the *Third Article* of Mr. *Pool*, that it was not a Promise, that he was to have present Possession; how Impertinent is this, in the present Case? when *Solomon* was now dead, and when *Rehoboam* had rejected the Offers of the *Israelites*. This was therefore the time, when the Promise made to *Jeroboam* many Years before, was in course to be fulfilled, and that in God's own time and way; by a peculiar appearance of God himself, even at this time, to ripen the Accomplishment of his Promise: for had not God judicially Infatuated *Rehoboam* to give the People so mad an Answer, there had been, as yet, no apparent sign or likelihood, that the Prophecy would ever have been fulfill'd. 5. Mr. *Pool* is pleas'd to charge *Jeroboam* and *Israel* with using these indirect and evil Courses to bring this about. By the word *these* one would think that either the *Sacred Historian*, or at least He himself had specified (in something he had said before) some indirect and evil Courses that had been used by them in this Affair. But nothing like this is mention'd by either of them. And therefore certainly, Mr. *Pool* did not weigh the matter duely when he wrote this. therefore, after all, I am bold to say, that the whole Transaction of *Israel* was the fairest and most honourable, that ever was. Nay, God himself did visibly and publicly approve the whole Procedure, *1 Kings* 12. 15, 24. ——— *Ye shall not go up against Israel*, says God to *Rehoboam* and *Judah*, *for this thing is from me*. Upon which words Mr. *Pool* Notes again, " That this was from Gad, as to the Event, that is from his Counsel and Providence, though they procured it by sinful Means. But what those sinful means were, he never

ver tel
cretly
and la
Reve
dential
ferent
mean
on, b
Mr. I
the fir
" Re
" gra
how
of all
Histo
Nay,
Judg
It see
down
Whic
must
the g
of th
Justic
Ha
ple,
Man
mall
and
Evid
Davi
all o
the I
sure
I ho
the I
H
ed a

ver tells us. But sure God did not only contrive this secretly at first, but did openly declare and own it both first and last. So that, unless we will confound Gods openly Revealed Will, with bare Secret designs, and mere Providential Events, (which were to confound the most different Idea's of things) we must suppose that God meant more by his solemn owning of this Transaction, by sending an eminent Prophet to publish it, than Mr. Pool pretends was in it. 6. He adds, in the close of the first place cited, " That the People did not reject *Rehoboam* in compliance with God's Counsel, but to gratifie their own Passions, and to get a little ease. But how comes he thus to judge of the Secrets of the Hearts of all the *Israelites*? Sure neither God nor the Sacred Historian give the least occasion for such Aspersions: Nay, both seem plainly to have past the very contrary Judgment upon the *Israelites* procedure in this Case. It seems Mr. Pool would have had them very tamely lay down, to have their Backs lash'd with *Scorpions*. Which if they are not such Passive-Asses to do, they must be stigmatized with *minding their ease*, and *the gratifying their own Passions*. But I am quite Sick of this way of reasoning. And yet to do the Author Justice, he has said all that the Cause will bear.

Having now shewed fully, that the Choice of the People, was the very Essential Thing, that Constituted any Man King of *Israel*, and that this was that which formally and actually made them *Jure-Divino* Princes, and having thus demonstrated the Truth of this, by Six Evident Facts, *viz.* the Choice of *Saul*, *Ishbosheph*, *David*, *Solomon*, *Jeroboam* and *Rehoboam*, who were all of 'em *Jure-Divino* Kings alike, in a Relation to the Peoples Right at first as their *Electors*, and the Measures of their Obedience afterwards as their *Free Subjects*: I hope I may be excused, in cutting short the detail of the History of the Successors of *Jeroboam* and *Rehoboam*.

However, this General I take to have ever remained a Fixed and Fundamental Foundation of both Kingdoms,

doms, That the Choice of the King was intirely in the People or their Representative Senate. And, if this Course was not always followed, it was only because the Knavery and Power of some strong Faction prevailed at a time, and was too hard for a legal and regular Procedure.

But indeed I believe, that the People did more frequently Exert themselves this way, than the Authors of the *Books of Kings and Chronicles* have told us of, and that for this just Reason; because it had been needless, nay, tedious and almost endless to have told us so often, over and over again, that such and such a Man, was made King by the People, seeing they had so distinctly describ'd the manner of this, in the Case of *Saul, David* and *Jeroboam*. And therefore, in all ordinary Successions, where a meer usurping Power did not prevail and put things out of their proper Channel, we are to believe, that the Princes succeeding one Another, came in by the Peoples Choice, and no otherwise; though it is probable, that Prudence and Experience taught after Princes, (in order to prevent Competitions and Insurrections, such as those of *Absalom* and *Adonijah* had been) to exert their Interest, while alive, with the Heads of the People, that such or such a Darling Son, might be chosen to succeed them after their Death. And probably they might get such a one often declared *Prince Elect*, or *Prince Electoral*, during their own Life, to prevent all Confusion and Competition afterwards.

And thus it was, probably that *Abijam* succeeded *Reboboam*, 1 *King* 15. 1. and *Asha* *Abijam*, v. 8. and many others, afterwards if not most, of the succeeding Kings of *David's Line*.

As for the Kings of *Israel*, many of them came in by meer Ulurpation and Violence. Thus *Baasha* made himself King by Murdering his Prince *Nadab* the Son of *Jeroboam*, and, to make sure work of it, destroyed the whole Family and Kindred of *Jeroboam*, both Male and

and Fern
did Zim
sha, and
Against
ther for
unhappi
two Co
ving bec
Parties
way, an
curely;
succeed
Abaxial
ther of
the Eld

But
the Kin
duce on
Josiah,
That a
Josiah,
thers j
to mak
shall o
sion of

(1.
of the
never
ted by
King,
gal P
who S
Peopl
called
of J
kim,
3 M
v. 17

and Female, 1 Kings 15. 27, 29. And, in like manner, did *Zimri* afterwards serve King *Elah* the Son of *Baasha*, and all the Males of his Family, Chap. 16. 9, 11. Against this *Zimri* the *Israelites* rose up, and reassumed their former Authority in making their own Kings. But unhappily they were divided in two parts, between two Competitors *Omri* and *Tibni*. But the former having been fortunate in destroying *Zimri*, whom both Parties were jointly pursuing, his Party increased this way, and poor *Tibni* Died, that he *Omri* might Reign securely; as we see 1 Kings 16. 16, 17, 21, 22. To him succeeded his Son the wicked King *Ahab*, and to him *Abaziah*, one of his Sons, and afterwards *Jehoram* another of his Sons; but none can positively say, which was the Eldest and which the Youngest.

But I shall not meddle further with the History of the Kings either of *Judah* or *Israel*, except to produce one Instance more, viz. That upon the Death of *Josiah*, we Read, 2 Kings 23. 30. and 2 Chron. 36. 1. That all the People of *Judah* took *Jehoahaz* the Son of *Josiah*, and Anointed him, and made him King in his Fathers stead, at *Jerusalem*. Here then let me be allowed to make Two Memorable Observations, with which I shall conclude this Second Age or Period of the Succession of Jewish Rulers, called Kings.

(1.) Obs. We see, in this instance, that the Right of the People to Chuse and Inaugurate their Kings, was never wholly either taken from them by force, or quitted by them voluntarily, down from *Saul* their First King, to *Jehoahaz*, who was their last Proper, or Legal Prince. For his Two Brothers and his Nephew, who Succeeded him, were Arbitrarily imposed upon the People, against their consent, viz. *Eliakim*, afterwards called *Jehoiakim*, 2 Kings 23. 34. the Elder Brother of *Jehoahaz*. Then 2 *Jehoiachin*, the Son of *Jehoiakim*, and Nephew of *Jehoahaz*, Chap. 24. 6. And then 3 *Mattaniah*, whose Name was changed to *Zedekiah*, v. 17. in whose time the final blow came upon the whole

whole Nation of *Judah*. Now the *First* of these *Three Kings*, and consequently the *Second*, was imposed upon the Kingdom by *Pharaoh-Necho* King of *Egypt*, and the *Third* and *Last* by *Nebuchadnezzar* King of *Babylon*. So that it is evident, that as often as ever the People had opportunity, they *Exerted* their *own Authority*, both in *making Kings*, and *Abdicating Tyrants*.

(2.) *Obs.* We see likewise, in this last Election of a *Jewish King*, that the People had no regard to *Hereditary Right*. For *Jehoahaz* was a Younger Son of *Josiah*; it being evident, to a demonstration, that *Jehoiakim*, whom they pass by, and whom *Pharaoh-Necho* impos'd upon them afterwards, was his Elder Brother; seeing *Jehoahaz* was but 23 Years of Age, when he was made King, 2 *Kings* 23. 31. whereas *Jehoiakim* was 25 Years Old, when he was made King, v. 36. And yet between the one Inauguration and the other, there interven'd no more than 3 Months, which was all the time of the short Reign of *Jehoahaz*, the last Legally Constituted King of the *Davidical Family*.— By all which it is evident, to a Demonstration, that neither God nor the People of *Israel*, had ever Established any thing, like a strict *Hereditary Right*, far less an *Indefeasible One*, even in the *Davidical Line*, which yet, of all others, that ever were in the World, might have laid the fairest Claim to it. But indeed, neither *Israel*, nor any of their *Princes*, were ever so sottish (unless perhaps *Rehoboam* for a little while, during the heat of that whim, that his young sottish Counsellors had made him drunk with,) as to Dream of any such frantick Notion, as now obtains among our Modern, Tantivy, St. *Germain's* Men.—— And thus I have done with the Second Age of the *Jewish Government* under their Kings.

The 3d Age of the *Succession of Jewish Rulers*, down from *Nebuchadnezzar* to *Christ*, and so down to the Destruction of that Nation; during which
time

I ha
than th
to Her
ly Evid
of this
ple. E
during
And th
back to
yet not
to the
ny Prov
they be
the Div
the Gre
almost
Rul'd
Conque
Reign'd
Conque
with th
vince o
Men, w
ditary
Noah,
der, Se
Success
lem, we
reditary
sent sw
several
all in o
same m

time they were under no certain Species of Government, only for Distinctions sake, we shall call their *Rulers*, of what sort soever, by the general Name of *Governors*.

I have rather mention'd this Age for Orders sake, than that I have any thing properly to say, in Relation to *Hereditary-Right* under it. For two things are equally Evident in Relation to it. (1.) That, during the whole of this Time, the *Jews* were hardly ever a Free People. For *first* they were in Captivity for Seventy Years, during the Continuance of the *Babylonian Monarchy*: And *then*, though they had Liberty afterwards to return back to their own Country, under the *Persian Empire*, yet not as an Independent Nation, but as Tributaries to the *Persian Monarchs*, *Judea* being one of the many Provinces of that Grand Empire. In the *Third* place they became Subject to the *Grecian Monarchy*; upon the Division of which, after the Death of *Alexander the Great*, among his Chief Captains, they fell in to be almost constantly Subject to the *Selucian Family*, who Rul'd over all *Syria*; though sometimes they were Conquer'd by the *Ptolomean* or *Lagian Family*, who Reign'd over *Egypt*. And *Lastly*, when the *Romans* Conquer'd all those Eastern Kingdoms, *Judea* fell in with the Rest of the Countries of the *East*, to be a Province of *Rome*——So that, until our *New Hereditary-Men*, who are for the *Jure-Divino Succession* of *Hereditary Monarchs*, in a direct Line down from *Adam* and *Noah*, can prove that *Nebuchadnezzar*, *Cyrus*, *Alexander*, *Seleucus*, *Ptolemy* and *Augustus Caesar*, and their *Successors*, down to the last Destruction of *Jerusalem*, were all descended from *Noah*, in the *direct Hereditary Line*, they say nothing. We need not at present swell this Discourse, with any Account of their several Claims to Sovereignty; which indeed center'd all in one, *viz.* the greater Strength and Success, in the same manner, that two Cocks Fight for the Sovereignty

ty of the Dunghil. (2.) I observe that while this last Judaical Period lasted, during the Successive Regnancy of the Four *General Monarchies*, the Governors of the Jewish Nation, were either the *Hasmonean Priests* only; or some *Deputies* sent by their Foreign Sovereign Masters, the *Emperors*, or otherwise some Great Men of their own Country, or their Neighbourhood, that bare Rule over them at certain times, without any sort of Succession, but what chance made, and time measur'd, just as Tennants of a Manour might have been Registred in some sort of History, if a Record of them had been kept; as that *E. G. Jack Sprat* had the Manour of *Lark Hall* so long, and during so many Years, in the Reign of such a Prince, and that to him succeeded *Tom Noakes*, and then *Will Styles*, &c. Now, if such an *Hereditary Succession* can be useful to our High-Flyers, then I advise them to draw up the Catalogue of them, out of *Josephus*, from *Gedaliah*, whom *Nebuchadnezzar*, first Constituted Governour over those that were left in *Judea*, down to *Herod the Great*, and his Successors of that *Edomite* Family; which last Governours of *Judea* may perhaps have some Affinity with *Hereditary-Right*, since the *Edomites* were the *Israelites* Elder Brethren: So that this may perhaps help our New *Hereditary-Zealots* out, at a dead Lift, in case they can but find out *Herod's Genealogy* so, as to prove him to be Lineally Descended from the Eldest Son of *Esau*, in the Right Line. But, in the mean time, until this Noble Work shall be undertaken by some Learned *Filmer*, and brought to Light too, I see not that I have any Reason to Canvass any part of the History of this Period.

Nor have I therefore any more to add, except to consider the *Genealogy* of our Saviour so far, as to see whether he was descended from *Adam*, according to the Flesh, in the Direct *Hereditary Line*. But, in doing this, I shall spend no time about the Criticisms and Disputes of Learned Men, as to the two Catalogues of
Christ's

Christ's
worth
that of
other
contain
ther h
Mary
Catalo
theref
Conce
one p
That
by th
up to
they
Trib
Jews
an A
Moth
by M
deed
Rem
be al
al O
viz.
pous
were
so 8
all
a pu
are
this
unde
Virg
the
Gra
that
hav

Christ's Ancestors, in *Matthew* and *Luke*. Nor, is it worth while to Inquire, whither the one Catalogue be that of *Joseph* or *Mary's Paternal Ancestors*, and the other of *his* or *her Maternal Ones*, or whether the one contains his Ancestors by the Father's side, and the other her Ancestors the same way. For, *Joseph* and *Mary* being both of the *same Tribe* and *Family*, the Catalogue of the One's Ancestors serves both. When therefore some of the Ancients inquired, why *Jesus* was Conceived and Born of a *Virgin Espoused*, and not of one perfectly at Liberty? They give this Reason, *viz.* That the Family of *Mary* might thus be certainly known, by the Family of *Joseph*; seeing the *Jews* were tyed up to Marry those of the same *Family*, if conveniently they could, as well as to Marry those of the *same Tribe*. And it was a received Rule also among the *Jews* (which does well deserve our Consideration, as an Additional Reason of this) *That the Family of the Mother was not called a Family*, but run in, as it were, by Marriage, into that of her Husband, as being indeed the same in some *common Grand Father*, at some Removes upwards. But, to *both* these Reasons, I must be allowed to add a *Third*, and I think a very Material One, though never observed before, that I know of; *viz.* That God order'd this *Virgin* to be thus *Espoused*, not only to Mark out publicly, that both were descended from *David*, as well as *Judah*, but also & indeed principally for this End, *viz.* to *Assure*, all Men, beyond the possibility of doubt, that *Mary* was a pure *Virgin*, that never knew Man. For those that are well acquainted with the *Jewish* Customs, know this; that when a Man *Espoused* a *Virgin*, she came under a Scrutiny, in point of *Virginity*; which all true *Virgins* were, to be sure, more willing to undergo, for the sake of their Reputation, (see n^o 3 this was done by Grave Matrons) than the Men were to have this done. So that *Mary* by being espoused, was known by all Men, to have been a *Virgin*; whereas had she not been espoused,

she might have been liable to Suspicion, when she was Discover'd to be with Child. But, though it is not Material, whether any or both of these Catalogues, relate most directly to *Joseph* or *Mary*; yet I cannot forbear to say something here to clear up this Point. Now, to me it seems highly Probable, that the *Genealogy* in *Matthew* is that of *Joseph*, and the *Genealogy* in *Luke* that of *Mary's* Paternal Ancestors. And I do reckon, that *Matthew* copied out his Catalogue from the *Tabula censuales*, i. e. the *Authentick Genealogical Tables*, containing the Register of Families that was ever kept in the Temple; and I believe *Matthew* took his Copy from that old Register of *Joseph's* Family, that was taken before the days of *Taxing*, under *Augustus Caesar*. And therefore, as all Learned Men know, that *Matthew* wrote his Gospel long before *Luke* wrote his, so it is observable that he begins his Gospel with this Catalogue, and then afterwards comes to talk of the *Espousals* of *Joseph* and *Mary*; nay, he says expressly, Chap. i. 16. that as every one of those begat the other, so particularly that *Jacob* begat *Joseph the Husband of Mary, of whom was born* (i. e. after this *Espousal*, and long after this *Genealogy* was taken,) *Jesus who is called Christ*. And here, by the way, it is Memorable, that *Matthew* does almost exactly divide *Joseph's* Ancestors, in Relation to time, as I have done, into three Periods or Ages, viz. in Relation to the Three sorts of Government the *Jews* were under; which were First their *Patriarchal* Government, under *Prophetical Judges*; Next, their *Regal* Government under *Kings*; and lastly, their mixt and uncertain Government, under different sorts of *Governors*: and the Series of each of these Periods he marks out, by the Names of Fourteen Illustrious Men, to denote Fourteen Generations. And, seeing this was certainly his View, and seeing also these are enough in all Reason, to shew the certainty of *Joseph's* being Lineally descended from *Abraham, Judah* and *David*, which was the main Scope of producing this

Cata-

Catalogue
ther, t
several
also re
Kings
ziab, a
and th
though
on pur
Period
cient t
mily,
nicely.
instanc
in a M
Genea
after t
the G
gree o
logue
Side.
men w
of the
ken or
Line o
and al
men a
Seat o
thithe
and fo
so gre
Italian
lilee t
the C
pect n
for on
things
sider l

Catalogue; it will be no ways Material, one way or other, though we should not only believe, that there are several Persons omitted in this Catalogue, who were also real Ancestors of *Joseph*, (as it is certain, that three Kings are wholly left out, viz. *Azariab*, *Joash*, and *Amaziab*, as is also *Pedajah*, the Son of *Salathiel* or *Shealtiel*, and the Father of *Zerubabel*, 1 Chron. 3. 19.) but though we should also suppose, that *Matthew* did on purpose omit those Men, that he might ballance his Periods, by the same number of *Fourteen*, it being sufficient thus to shew the even Thread of this Line and Family, and no necessity requiring to mention all Persons nicely. So that the word [*begat*] must, in some of these instances, be understood, not in an *Immediate Sense*, but in a *Mediate Sense* only. But now, if we consider *Luke's Genealogy*, and particularly that it is brought in, *Chap. 3.* after that Account which he gives us, *Chap. 2. 1. &c.* of the *Great Taxing*, that all Men came under, by the Decree of *Augustus*; I cannot but think, that the Catalogue he mentions was that of *Mary*, by the Fathers Side. For, it is evident from the History, that Women were Taxed, as well as Men, and that a Genealogy of their Family, as well as of their Husbands, was taken on this Occasion, and likewise that the Paternal Line of both Men and Women was only Inquir'd after; and all this was observed with that Exactness, that Women as well as Men were oblig'd to repair to the Original Seat of their Family: So that *Mary* was forced to Travel thither as well as *Joseph*, though she was big with Child, and so near her time, as that it was dangerous to undertake so great and difficult a Journey of several Scores of *Italian Miles*, as it was certainly from *Nazareth* in *Galilee* to *Bethlehem* in *Judea*, and that at a time, when the Croud of People was so great, that she could expect no convenience of Lodging or Accommodation fit for one in her Condition. But God ordered all these things for wise and great Ends. Now, let us consider here, that had this been a New Genealogy taken
of

of *Joseph's* Paternal Race it had been the same materially with that of *Matthew*, whereas it is quite another Line, down from *David* to *Joseph* and *Mary*; excepting only that they are made to joyn together in *Salathiel* and *Zerobabel*, who therefore must be considered, as *Natural Fathers* in the one Genealogy, and the *Legal Fathers* in the other: For it is evident here, that (excepting these two) all the Persons mention'd from *David* to *Joseph* are different; the one Line being drawn from *Solomon*, and the other from *Nathan*, another Son of *David*. If any Person contend, that *Luke's Catalogue* is a List of *Joseph's* Ancestors by the Mothers side; I shall only say, that this may be then said with probability, when it can be made good, that the Mothers Genealogy was equally Registred as the Fathers, and particularly that the Persons deputed by *Augustus*, to take these Genealogy's, did trouble themselves to inquire into Four several Lists of Names, for no other purpose, but to spend time, and merely to perplex themselves; when two Lists did abundantly answer their End. And therefore, seeing this could neither be the *Natural Genealogy* of *Joseph*, by Fathers side nor Mothers side, I conclude that it was his *Legal Genealogy*, as he was intitled to it, in Right of *Mary*; whole Family, as I have said, run into that of *Joseph*, in course, and according to the *Jewish Rule*; and thus, in the Sense and Language of the *Genealogical Law* of the *Jews*, *Luke* speaks exactly, when he says, *Chap. 3. 23.* that *Joseph was the Son of Heli*; for he was so, by his having espoused his Daughter *Mary*. But *Luke* says not of *Heli*, as *Matthew* does of *Jacob*, that he begot *Joseph*. Nay, so far is he from this, that he avoids so much, as to call him the Son of *Heli*. For, though [Son] is in our Version, yet it is not in the *Greek*: For *Luke* only says, that *Joseph was of Heli*, and *He* of *Matthat*, and *He* of *Levi*, and so on; by which he barely Marks out their Succession, without determining whether the one

orie
Son
goe
Met
com
that
neal
the
wher
whos
Heli
He?
Wou
Levi
the
has
after
does
mans
ring
Pedeg
ed fr
this,
cessive
to Ad
doubt
Copie
very
Histon
they
how
the W
theref
of Jo
(who
taken
Christ
first W

one was the others *Son in Law* only, or his *natural Son* by Procreation. And indeed this List, which goes in the inverted Order, is so unlike the *Jewish Method* of reckoning up of Genealogy's, as is plain by comparing it with all others preserv'd in the Bible; that I cannot but reckon it a Transcript from the Genealogy that *Mary* gave in, by the Hand of *Joseph*, to the *Roman Officers*, who in Course would ask him, when they came to demand his Wife's Genealogy; *whose Son in Law are you?* and upon his answering of *Heli*; they must be supposed to ask again, *of whom He?* Of *Matthat*, would he Answer. *Of whom He?* Would they say again. To which he must reply, *of Levi*; and so on. By all which, we see how natural the Catalogue of *Luke* is, and what evident Marks it has of being a New Genealogy made at that time, and after the *Roman Mode*. And we may be sure, (which does also well deserve our Observation) that the *Romans* were much more concern'd to be Exact in Inquiring after *Joseph* and *Mary's* Genealogy, than after the Pedegree of other *Jews*, because both of them descended from the *Royal Family*; and that in searching into this, they had the Satisfaction to have an Exact and Successive Line of Men, from *Augustus* his Reign upwards to *Adam*, the first of all Mankind: So that without doubt this particular List was sent to *Augustus*, and Copies of it handed about, in those days, as a Piece of very great Curiosity; by which, (without any farther History) Men might pretty plausibly guess, in case they did give any credit at all to the Truth of it, about how many Generations or Ages of Men had liv'd in the World from its first Formation till then. I do therefore make no doubt, but that the Genealogy both of *Joseph's* natural Ancestors and his Legal ones, (who were the natural Pregenitors of *Mary*) was taken at *Bethlehem*, in the days of Taxing, just as *Christ* was born there. But *Luke* (who, by the very first Words of his Gospel, let's us know that he was well

well acquainted with all the Gospels, written before by others, and was therefore certainly acquainted with that of *Matthew*, the most excellent of them all, and most probably the first of all) thought it no way proper to give us the *Natural Genealogy* of *Joseph*, seeing this was materially done already by the *Apostle Matthew*. And therefore he judg'd it highly convenient to add his *Legal Genealogy*, as recently taken ; especially, seeing *Christ*, as Man, was really descended in this Line, as he was born of the Virgin *Mary*, who was the Daughter of *Heli*, &c. whereas He was not the real Son of *Joseph*. And I cannot but think, that the inserting of this *Genealogy* was reckon'd by *Luke* to be so very material a thing, that it was one of the principal Inducements that mov'd him to write his Gospel, seeing all others had omitted it. — And now, after all, I am much mistaken, if I have not set this Point, in a clearer Light, than was ever done yet by any : Which may be Apology enough for my Digressing so much, from the main design of this Discourse.

But now, to return ; let us View which of these *Genealogy's* we please, and we shall see evidently that *Christ*, as Man, was not descended, by the Rules of strict *Birchright*, or by *Hereditary-Right*, from any of those Illustrious Persons, that had the Promise made them, that he should descend from them and their Family. Though therefore he was descended from *Adam*, yet not in the Line of *Cain* the Eldest Son, but from *Seth* a younger Branch ; and) as I have said above, from younger Sons all along even down to *Jacob* ; and so likewise from him, in the Line of *Judah*, down even to *Joseph* and *Mary*. And certain it is, that *Solomon* was only the 10th Legitimate Son of *David*, and *Nathan* his 9th Son ; from the first of whom *Christ* was reckoned to Descend Legally, as he Really did Spring from the Latter. So that, let us Canvass *Christ's Genealogy*, as we will, down from *Adam* to himself, still we shall be oblig'd to own ; that God, not only never

shewed

shew
but
all
reign
family
sible
have
ther
Infla
and a
fusion

I o
some
Breth
thod
And,
rize
Branch
Person
Beaut
vant
Isa. 60
So he
Jesse,
11. 1.
up to D
And
History
ditary
leave o
I propo
Reason,
ridden
with the
and Pa
Heredit
Implicit
Obedien

shewed any Respect to *Hereditary-Right* or *Birthright*; but did constantly Act so, as if he had a Mind to Brand all pretences to a *Jus Divinum*, or just Claim to Sovereignty on this bottom, with an Indelible mark of Infamy. And certain it is, that the Notion of its *Indefeasibleness* cannot be otherwise judg'd of, after what I have said, or be reckon'd in Justice to deserve any other Character, as it is of late cryed up, (in order to Inslave and Ruine a free Nation, both as to this World and a better;) than as being a *Complication*; or *Composition of Impiety*, and downright *Madness*.

I only further add, that as God almost ever Honoured some *Young Cadet* of a Family, by subjecting his Elder Brethren to him; so he was resolv'd to Honour this Method for ever, by *Christs* being such a one himself also. And, that this might never be forgotten, he Characterizeth Christ, again and again, by the Name of the *Branch*, that grew out of the Root of such or such a Person and Family. And therefore, as he is called the *Beautiful Branch of the Lord*, *Isaiah 4. 2.* and *Gods Servant the Branch*, *Zech. 3. 8.* and a *branch of Gods planting*, *Isa. 60. 21.* and the *Branch of Righteousness*, *Jer. 33. 15.* So he is called a *Rod*, or *Cyon*, *springing out of the stem of Jesse*, and a *Branch that should grow out of his Roots*, *Isa. 11. 1.* And the *Righteous Branch*, which God was to raise up to David, and out of his Family, *Jer. 23. 5.*

And thus I have come to the conclusion of the whole History of the Bible, in relation to the subject of *Hereditary Right*; and therefore, it is high time to take leave of this *Second and Principal Inquiry*. But, seeing I propos'd a *Third*, and that the *Noise*; tho' not the *Reason*, of the unthinking Herd of *Priests* and *Priest-ridden People*, does almost deafen our Ears, at present, with the Authority of the New Testament, as if *Christ*, and *Paul*, and *Peter* had really Preach'd up, tho' not *Hereditary Right* and its *Indefeasibleness* directly, yet Implicitly in having Taught us the Doctrines of *Passive Obedience*, *Non-Resistance*, and *Unlimited Submission* of

Subjects, and consequently the Doctrines also of the *Unlimited Power*, *Absolute Dominion*, and *Irresistible Authority* of Princes: I shall not grudge a little pains more, to shew the madness of this set of Men, in this respect also; even tho' I have materially done it already, in several considerable touches, interspers'd in the preceeding History.

III. *Inquiry, Into the Doctrine of the New Testament*, so far as it relates to the *Principles* of our *New Hereditary Right Men*, such as the *Irresistible Authority*, and *Absolute Power* of Princes, and the *Unlimited Submission* and *Passive Obedience* of Subjects.

It is astonishing to me, to think of the gross and fundamental Errors, that most Men of all Denominations and Party's have taken up, in relation to the *Constitution* of Christianity and the *Gospel Dispensation*, from *Worldly Views* and *Ideas*, in spite of all the Learning and Wisdom, that these latter Ages pretend to. And were it not for fear of swelling this Discourse too much, I durst venture to disprove many of those Notions, that are most currently believ'd among us, and Preach'd up with such assurance, as if they were self-evident Principles. However, I cannot but advance some Propositions, which, tho' they may appear Paradoxical to many, yet I hope I shall be able fully to make good, in case any Man pretend to refute them.

The most Fundamental Notion of *Christ's Kingdom*, is that of an *Heavenly* or *Divine Kingdom*, of a quite different nature from *Worldly* or *Political Kingdoms*. And hence, in the Gospels, the *Christian Dispensation* is almost constantly called the *Kingdom of God* and the *Kingdom of Heaven*. Thus *John* the Baptist came Preaching, that the *Kingdom of Heaven was at hand*, Mat. 3. 2. And *Christ* told the *Jews*, that the *Kingdom of God was actually then come unto them*, Mat. 12. 28.

But

But threatens them afterwards, that, because of their Infidelity and Wickedness, *the Kingdom of God should be taken from them and given to the Gentile Nations*, Ch. 21. 43. And all the Parables almost do constantly run in this strain, *whereunto shall I liken the Kingdom of God*, &c. *Mark* 4. 30. *Luke* 13. 18, 20. That is, by what similitude shall I describe the *Christian Dispensation*.

Now the *First and Radical Government* was the *Paternal or Patriarchal One*. Thus it was at the beginning of the World, when there was but One Family under Adam; which afterwards split into two parts, under Cain and Seth. Thus it was afterwards under Noah, which split into three, under Japhet, Shem and Ham. And thus also the Kingdom of Israel was one little Family under Abraham, Isaac and Jacob successively; which, tho' afterwards split into Twelve Families, yet kept united, upon the Foot of a *Federal Union*, until they were more closely joyn'd by an *Incorporating Union*, under Moses.

Christ therefore, in order to erect his Kingdom among Men, thought proper to Erect, at first, a *Parental Government* over his Disciples, whom he often calls, *my little Children*, as he himself is called the *Everlasting Father*, the *Church his Family*, and all Converts *his Seed*, and, upon this Account, the *Children of God*.

In order therefore to Erect a Mild and Divine Government over Men, and to carry on the grand purposes thereof, both for the Temporal good of Human Society, and the Eternal good of Souls, he proceeded, while on Earth, by Easy, Natural, and Rational steps. Let us take a Transient view of some of them. (1.) Having made many Converts by his Preaching, and knowing that he was to continue but a little time on Earth; he found it necessary to have *stated Attendants*, that might be Witnesses of what he said and did, and so far instructed as to the nature and design of Christianity, as to be capable to carry on the ends thereof,

when he should go to Heaven, and whom he was afterwards to qualify miraculously, in order to give evidential proofs of their Divine Mission. And therefore, when the Apostles did afterwards design to fill up the vacant place of *Judas*; this Fundamental or Preliminary Maxim, was that which they founded upon, *Acts* 1. 21, 22. That he that was fit to be an Apostle, must be *one of Christs stated Attendants*, who had accompanied them, all the time that *Jesus* went out and in amongst them; beginning from the Baptism of *John*, unto that same day that *Jesus* Ascended to Heaven, that he may, say they, be capable to be a witness, together with us, of Christs Resurrection. Whence it is evident, that the Twelve Apostles were not the only stated Disciples of Christ at first, seeing the Two Disciples they proposed, viz. *Joseph* called *Barsabas*, and *Matthias*, had been Christs Stated Attendants and Witnesses, from first to last, as well as they. And probably there were many more such Disciples besides them. So that Christ had Three sorts of Disciples; First, those that believed in him, tho' their Business and Concerns in the World, did not allow them Statedly to attend Christ or follow him; and who indeed were never called by Christ, to be his Disciples, in this peculiar sence, and of this sort, that *Scribe* seems to have been, mention'd *Mat.* 8. 19, compar'd with *v.* 21. Next, those who did statedly attend him, as Disciples, but never were called to be Apostles; and such a one was he, mentioned, *Mat.* 8. 21. And of this number were the Seventy Disciples afterwards, who were indeed sent out, upon a special occasion, to Preach thro' the whole Land, but never were Erected into any fixed or abiding College or Order afterwards, as has been precariously, tho' generally, believed hitherto: for we never Read of them, so much as once afterwards. Thirdly, as the Stated Disciples were selected out of the general Bulk of his Disciples, so the Twelve Apostles were a good while such Disciples only, before they were Chosen to the Apostleship. Nay, it is very falsely imagin'd,

gin'd, that the Disciples them selves gives of themselves, that they were called to be a good while out of the world. The account in *Marks* 15. And him whom they had chosen, that they might be witnesses of what manner to number of them. 2. That Principal (better Crossesful) cast out of the world or Authority called Disciples as they, the Apostles were scattered out of the world very where of them, far as the Word to be afterwarrene, where the Grecians of the world and Christ

gin'd, that the Apostles were all of them the first called Disciples of Christ, tho' it is probable that some of them were so. For, by the Account, that *Matthew* gives of his own Vocation, Chap. 9. 9, &c. It is evident, that it was pretty late, before he was so much as called to be a *Disciple*. And it would seem, that it was a good while after that, before Christ Selected *Twelve* out of the number of his Apostles, Chap. 10. 1, &c. The account of this Transaction we have most distinctly in *Marks* Gospel, who gives it thus, Chap. 3. 13, 14, 15. *And he goeth up into a Mountain, and calleth unto him whom he would; and they came unto him. And he Ordained Twelve, (viz. for these special purposes) 1. That they might be (more constantly and more closely Witnesses of what he did and said, and thus in a more special manner to be) with him, (than the rest, seeing the number of Disciples was now vastly increased;) and 2. That he might send them forth, (as the First and Principal Persons) to Preach: and (in order to be the better Credited, in both these respects, and the more successful) He gave them Power to heal Sickneses, and to cast out Devils. (2.)* But, whatever was the Honour or Authority of the Twelve, who were in a special manner called Apostles, yet certain it is, that all the other Disciples of Christ had equal Liberty to Preach as well as they, and that without any Check or Restraint from the Apostles. For we Read, *Acts* 8. 4. *That those that were scattered and forced to leave Judea, by the Persecution that Raged there after Stephens Death, went every where Preaching the Word.* And, it is further said of them, Chap. 11. 19, 20, 21. *That they Travelled as far as Phenicia, Cyprus and Antioch, Preaching the Word to none at first, but unto the Jews also. But that afterwards some of them, who were of Cyprus and Cyrene, when they were come to Antioch, spake also unto the Grecians, Preaching the Lord Jesus. And the Hand of the Lord was with them. And sure they had Gods and Christs Approbation in all this. For it is immediately*

diately added ; *And the Hand of the Lord was with them, and a great many Believed and turned unto the Lord.* Nay, it is certain, that the Gift of *Real Miracles* was given, not only to other Disciples of Christ, but even to such as only Believed in him, and who did so little follow him, (perhaps because the necessities of their Families, or other pressing concerns, would not allow of this,) That the were not so much as known personally, or by Name, by the Apostles. And yet, they did not only Preach, but had Gods Broad Seal also, the *Gift of Miracles*, to Authorize them to do so, and had Christs open Testimony too, that they did well in doing so, at the same time, that the Apostles were Censur'd for attempting to silence them. This is evident from the instance, mentioned *Mark 9. 38, 39, 40.* and *Luke 9. 43.* *Master we saw one casting out Devils in thy Name, and he followeth not us,* (it had been more respectful to have said, *he followeth not thee*) *and we forbid him, because (forsooth) he followeth not us.* But Jesus said, *forbid him not, for there is no Man, which shall do a Miracle in my Name, that can lightly speak Evil of me : for he that is not against us, is on our part.* Or as Luke has the Words, *He that is not against us, is for us.* (3.) If therefore, the Apostles did afterwards Institute Ordinary and Stated Pastors, with Deacons to assist them, in all Countries where they had made Converts, it was only for Orders sake, and to avoid Confusion ; but was never design'd to be exclusive of the Liberty of Qualified Persons, to propagate Christianity, in the way of Preaching, when this was done decently and in order, and did not prejudice the Stated Pastors, but rather facilitate their Work. And far less, was it ever dream'd of then, that it would ever be thought Unlawful, to Preach and Administer the Sacrament, where no Ordinarily appointed Pastors could be obtain'd, or none but Profligate, Atheistical, or Idolatrous Priests, with whom no good Man could joy, without Renouncing True Christianity ; as has been the

Case

Case of
as it wa
Walden
The
I proce
which
Christia
The
Kingdom
that ord
and Pov
the Pub
ty, to t
and Ap
ciety, o
know
sorts. I
here, I
tion ; a
sent I f
In the
Apostle
ting to
lation
the C
led the
see Ma
the Chu
tell the
the Ch
from it
Priests
monstr
such Su
and wi
tended
this ver
any on

Case of true Christians often, even for whole Ages, as it was evidently in the days of the old *Albigenses* and *Waldenses*.

These things being thus Premised, as *Preliminaries*, I proceed now to consider the *Main Essential Points*, which I look upon as *Principally Constitutive* of the *Christian Church*, considered as a *Spiritual Kingdom*.

The 1st *Essential and Constitution-Point* of *Christ's Kingdom* on Earth, according to his Appointment, was, that ordinary Pastors should have no separate Authority and Power, in the Management and Determination of the Publick Affairs, relating to the Church or Community, to which they were Related, without the Concurrence and Approbation of the Major Part of the said Society, or their Delegates and Representatives. This I know will be loudly bawl'd out against by some of all sorts. But, in case I durst venture to Expatriate upon it here, I think I could prove it almost to a Demonstration; and perhaps may do so afterwards. But at present I shall only just mention a few of my Grounds. In the first Place, I take notice of this, that even the Apostles themselves were tyed up to do nothing, relating to the whole Church, in point of Discipline in Relation to Publick Scandal, without the Concurrence of the Church, even then when, what has been called the *Key's*, was to be solemnly made use of; as we see *Matthew* 18. 15, 16, 17, 18, 19, 20. For, unless the Church mention'd there, (when Christ says, *v. 17. tell the Church*) can be proved not to be meant of the Church, but of the Pastors of it, as Contradistinct from it (a pretty sort of Contradiction, which yet *Priestcraft* would fain have us swallow as a Plain Demonstration) the Apostles themselves never had any such Superiour and Separate Power, over the Church, and without its Consent, as most Clergy Men have pretended they had, nay and pretend to themselves upon this very nonsensical Reason. But indeed we have not any one Instance, wherein the Apostles themselves did
ever

ever act thus Separately from the Church, in matters relating to its general Interest. Not surely; when the Choice of Deacons was made, *Act. 6.* Nay, they leave the whole of it to the Community, and rye up their Approbation to whatever Choice they shall make, *v. 3.* *Wherefore Brethren, look ye out among you Seven Men of honest Report, — whom we may appoint over this business.* Well, they did so, and the Apostles, without more ado, Prayed for a Blessing on them, and laid their Hands on them, in sign of Consent and Benediction. And, though great stress is laid on the Word [*We*] in Contradistinction to [*Ye*] yet to me it appears most Probable, that by [*We*] the Apostles mean *Ye and We conjunctly*, or *we also*; i. e. *chuse whom ye like best, that we may bless those that are most to your liking.* However, this I am sure of, that none can refute this Sense, as unreasonable, or indeed as Improbable. Nor did the Apostles Act separatly from the Church, in the famous First Synod, as it is usually called of *Jerusalem*, *Acts 15. 22.* *Then Pleased it the Apostles and Presbyters, with the whole Church, to send Men, &c.* And *v. 23.* *The Apostles and Presbyters and Brethren* (i. e. *the Church*, called *Laick Members* in later Ages) *send greeting unto the Brethren which are of the Gentiles in Antioch, &c.* Where we see, that they wrote not, neither inscribed their Letters to the *Pastors* of Churches, but to the *Churches* themselves. And indeed, in this Strain run all Epistles of Christians in those days, that related to the Common Concerns of Churches. Thus *Paul* directs all his Epistles. That to the *Romans* is inscribed, *Chap. 1. 7.* *To all that be in Rome, called to be Saints,* i. e. *Christians.* And the 1st Epistle to the *Corinthians* runs thus, *Chap. 1. 2.* *Unto the Church of God which is at Corinth.* Nor are the *Pastors* ever honoured to be nam'd distinctly in the Inscription of any one Epistle, excepting that only to the *Philippians*; where they are indeed named, but then it is in a *Secondary Respect*, and as an *Appendicle*, only of the

the Ch
which
And th
bed;
which a
were o
Chap. 1
tus, &
have ob
file of
And he
ments o
Clemen
whole
least m
or other
scribing
for the
The
Kingdom
take co
never i
tions, i
ver to
Manag
who in
8. refus
10, 11
Marriage
be Civ
Church
at all,
concern
Church
Transgr
is a sin
stianity
thus, w
the

the Church, Chap. 1. 1. *To all the Saints, or Christians, which are at Philippi, with the Bishops and Deacons.* And thus also the Epistles, called Catholick, are Inscribed; that of James, Chap. 1. 1. *To the Twelve Tribes, which are scattered abroad, i. e. to the Christians, who were of those Tribes;* the 1st Epistle of Peter thus, Chap. 1. 1. *To the Strangers scattered throughout Pontus, &c.* and the 2d thus, Chap. 1. 1. *To them that have obtained like precious Faith with us;* and the Epistle of Jude thus, v. 1. *To them that are Sanctified.* And hence I look upon it, as none of the least Arguments of the Antiquity and Genuineness, of the Epistle of Clemens to the Corinthians, that it is inscribed to that whole Church, from the Church of Rome, without the least mention of the Pastors, either of the one Church or other. But then this shews likewise, that the inscribing it to Clemens is a meer forgery of later Priests, for their own Party Ends.

The 2d Essential and Constituent Point of Christ's Kingdom, is this; that Christians should, by all Means, take care, in the Church Government and Discipline, never to imitate the Secular or Civil Political Constitutions, that then obtain'd in the World, and therefore never to meddle with Worldly or Civil Jurisdiction and Management. This is Evident from Christ's Example, who in the Case of the Woman taken in Adultery, John 8. refused to meddle in a Point of that Nature, v. 7. 10, 11. By which it is evident, that Christ reckon'd Marriage, Adultery, and whatever related to these, to be Civil Points, which neither he, nor the Christian Church, had any direct concern with; nor indeed any at all, excepting so far as Edification and Scandal were concerned in the Point. For Men Marry not into the Church, but into the State; and Adultery is a Civil Transgression of the Laws of Families and Nations, and is a sin by the Law of Nature and Reason, which Christianity, rather supposes than formally includes. And thus, when one came to Christ, Luke 12. 13. and said,

Master, speak to my Brother, that he divide the Inheritance with me; Christ refuseth so much, as to give his Advice in any such matter, because it was of a Civil Nature, v. 14. And he said unto him, Man, who made me a Judge or a Divider over you? And agreeably to his Practice was the Essential Character which he gives of his Church, wherein he gives us a Full and Final Determination of this Point, John 18. 36. My Kingdom is not of this World. And therefore, let the Romanists and all High Prelatists tenter their Brains for ever, to obscure plain Words, yet still it is evident to all that have any Candor and Honesty left, that Christ forbids Christians ever to attempt to Model the Church, after the Civil Methods, Forms and Polities, that obtain'd either in the Kingdoms and Provinces Subject to the Roman Empire at that time, or indeed in any other worldly Kingdom, or secular Government whatsoever. For what can be plainer than these Words Matthew 20. 25, 26, 27, 28. Ye know that the Princes of the Gentiles (i. e. the several Nations of this World) Exercise Dominion over them, and they that are Great Exercise Authority over them. But it shall not be so among you: But whosoever will be great among you, let him be your Minister, i. e. Servant. Even as the Son of Man came not to be Ministred unto, i. e. to be served) but to Minister, (or to be a common Servant) and (as a Proof of this) to give his Life a Ransom for many. Luke, Chap. 22. 25, &c. has the same Passage, with some little Variation as to Expression, but none as to Sense.

—Now, how well the Christians kept to this Rule afterwards, all Men see at this day, especially in the High Church of Rome. Indeed the very contrary Rule to that of Christ has been followed, by the united concurrence of the Church Guides, from Doctor Diotrephes (the Primitive High-Church Champion, who first brought in Prelacy, Schism, imposed Forms and Persecution into the Church, and who first despis'd the Superior Authority of the Apostles, and declaim'd against

again
3. Ep
Imita
God,
ment
fully
Eccle
High-
treph
I hop
short

1.
early
Epist
the T
gan t
that v
we co
strang
hinted
hence
cond
and P
the F
the o
contra
Pride
to gro

2.
Office
as the
Reten
fession
Deaco
must
with
least
of th

against his Betters, as we are told by St. *John* himself 3. Ep. v. 9. 10.) down to his Modern Successor and Imitator *Doctor Sacheverell*. And, in Case it please God, that I be well, and that things continue in Settlement and Peace among us, I may perhaps shew this fully in another Discourse, intitl'd to this purpose, *An Ecclesiastical History of the Uninterrupted Succession of High-Church Guides, and Priestcraft, from Doctor Diotrepbes to Doctor Sacheverell*. — In the mean time, I hope the Reader will bear with me, in giving a few short Hints here. I say then,

1. That, even while the Apostles liv'd, nay pretty early too, (as appears pretty evidently from both *Paul's* Epistles to the *Corinthians*, and the Second Epistle to the *Thessalonians*) the *Mystery of High Church Iniquity began to Work*, 2 *Thess* 2. 7, &c. And this increas'd to that vast Degree, before the end of the first Age, that we could not have had any Idea of so suddain and so strange an Alteration, as this was, had not St. *John* hinted this plainly, in the Instance of *Diotrepbes*. And hence it is, that we need not wonder, that in the Second Age, especially towards the end of it, *Bishops* and *Presbyters* began to be spoken of as Distinct, as if the Former were in some respect become Superior to the other; and that thus New Ideas and Phrases, quite contrary to the Apostolick ones, but smelling rank of Pride and Wordlyness, began to be insinuated first, and to grow current afterwards.

2. After this we begin to read of new sorts of Church-Officers, that by degrees crept in and Multiplied, just as the Bishops grew in Riches and Authority; for his Retenue must bear Proportion to his State and Possessions. And therefore my Lord Bishop must have *Sub-Deacons* and *Arch-Deacons*, *Exorcists*, &c. Nay, he must have a *Throne* too, like Magistrates and Princes, with a Thousand Fopperies and Superstitions. And, least the Poor Bishops of Villages should Rival those of the Opulent Cities; they shall be indeed Comple-

mented for a time, with the Title of *Chorepiscopi*, i. e. *Rural*, or as some call them, *Suffragan Bishops*; but then this is granted, with a *Provided* always, that they do nothing of themselves, but in the Name of the *City Bishops*, as their *Vicarij* only or *Deputies*. But, lest those *Vicars* should in time come to have their Eyes open, to see that they were *Equal* in point of *Office* and *Authority* with the *City Bishops*, and thus presume to Rival their Masters, Care was taken afterwards insensibly to abolish their Office, (that with it, the Name of *Bishop* might cease as to them, and thus come to be peculiar to the *City Bishops*) which they did, by appointing some *Presbyters*, (trusty Creatures of the *City Bishops* to be sure) to Oversee the Country Churches, under the Name and Character of *Visitors*, who sometimes were called *Rural Presbyters*.

3. But then, seeing there were some Cities, called by the *Romans* *Metropolis's* or the *Mother Cities* of the Provinces, under the Dominion whereof the other lesser Cities were, and where the *Courts of Civil Judicature* were ordinarily kept; the Bishops of the Christian Churches of those Cities, bethought themselves to mount one step higher, on this very Foundation. As therefore, the *Bishops of Cities* had Lorded it over the poor *Country Bishops*, the *Metropolitans*, by laying their Plots well, came to Lord it over their Brethren, the Bishops of lesser and poorer Cities; and then they must be Honour'd with the Superior Title and Character of *Arch-Bishop* and *Metropolitans*.

4. But there are no Bounds in the Ambition of such Priests. For, it was not long after, that there sprang up a New Usurped Claim, Pragmatically laid, by the Greatest and most Powerful of those *Metropolitans*, to Subject their Fellow-*Arch Bishops* to themselves, under the Title of *Primates*, as far as they had before jointly Subjected all Bishops to their Authority. Upon what Foundation this Claim was laid, may be seen in *Breerwoods Patriarchal Government*, &c. and in Dr. *Caves*

Primitive

Primitive
of wha
' *Emph*
' so the
' all, a
' *Cities*
' *ral M*
' *clesast*
' But th
' *Presid*
' or *Chi*
' from
' portan
' came
' same
' one of
' i. e. a
' the w
' were
' abroac
' was co
' *nal*, w
' were j
' was n
' of tho
' a *Clai*
' reason
' the *D*
' and *M*
' *shops*
' *Dioces*

5. Bu
be conte
Papa, C
Roman C
us of a l
times w
tho' this

Primitive Christianity, Chap. 8. who thus Cites the Sum of what the former treats of, pag. 227. 'The whole Empire of Rome was divided into 13 *Dioceses*, (for so they called those Divisions,) which contained in all, about 120 *Provinces*, and every Province several Cities. Now, as in every City there was a *Temporal Magistrate*; so also there was a *Bishop*, whose *Ecclesiastical Jurisdiction* was of like Extent and Latitude. But then, in every Province there was a *Proconsul* or President, whose *Seat* usually was at the *Metropolis* or *Chief City* of that Province; whither all Men came from inferior Cities for Judgment, in matters of Importance. In a proportion therefore to this, there came to be an *Arch-Bishop* or *Metropolitan* in the same Province and City. And then lastly, in every one of the 13 *Dioceses* the *Emperor* had a *Vicarius*, i. e. a *Lieutenant*, who dwelt in the *Principal City* of the whole *Diocess*, where all the Imperial Edicts were first Publish'd, and from whence they were sent abroad into all the *Provinces*, of which the *Diocess* was composed; and where also was the *Chief Tribunal*, where all Causes, not determinable elsewhere, were judged and decided. Now to Answer this, it was natural for the *Arch Bishops* and *Metropolitans*, of those *Principal* and *Superior* or *First Cities*, to lay a Claim to the Title and Authority of *Primates*, by reason of their Relation to the *Prima Metropolis* of the *Diocess*, and so of being the *First Arch-Bishops* and *Metropolitans*, to whom all the other *Arch-Bishops* and *Metropolitans* of the *Provinces* of that *Diocess* were to be subject.

5. But this was not all, that some of the Clergy would be contented with, as is noted by *Salmasius de Primatu Papa*, Chap. 12. p. 331. Now, there was a certain *Roman Governor*, that was Superior even to the *Vicarius* of a *Diocess*, and under whom several *Diocesses* sometimes were, who was called *Praefectus Pretorio*. And, tho' this great Officer, was never in this respect a Fixed

ed or Stated Institution, but was sent upon Occasions, and as pleased the Emperors, tho' there was always *One so called*: Yet this Pretence and Handle was enough for some of the *Primates* to found a New Claim upon, to a Superiority, at least in point of Honour, above the other *Primates*; pretending no other Argument for this, but the Secular and Vainglorious one, (which yet the Fathers forsooth make a mighty pother with) viz. That the Cities, where their *Seats* or *Sees* were fixed exceeded all others, in some secular respect or other. And there were five such, viz. *Jerusalem*, which pretended to be first of all, in point both of *Antiquity* and *Sanctity*; *Alexandria*, upon the account of its *Greatness*, *Riches* and *Dominion*; *Antioch* upon the same Reasons; *Rome*, because it was the *Origin*, *Mistress*, and *Seat* of the whole Empire; and *Constantinople* because that City came afterwards to be the *Imperial Seat*. Now these *Primary Primates*, as I may justly call them, must invent a Title, suited to their Dignity, in order to distinguish them from the other *Primates*; and that, which came to obtain at last, was the Title of *Patriarch*, or as some call'd it *Papa* or *Pope*. But, in process of time, *Jerusalem* sunk so low, and *Antioch* declin'd so much, that nothing hardly remain'd to them, but the bare Name of *Patriarch*: by which there continued but *Three* of the *Five Patriarchs* in Power. But these were afterwards reduc'd to *Two* by the decay of *Alexandria*, and at last by its subjection to those of the *Mahometan Religion*. So that *Constantinople* and *Rome* only remain'd to Contest for the Supreme Power over all Churches. Therefore *Rome* prevailing, especially upon the Declension first, and upon the Destruction at last of the *Eastern Empire*; the *Bishop* thereof, under the Name of *Pope*, Seated himself in the *Imperial Throne* it self; not as *Christ's Successor* to be sure, but as Successor to *Nero*, *Heliogabalus* and *Phocas*, from which last Monarch he was first *Intituled* and *Inaugurated* the *Supreme and Universal Bishop*, and has since, as all Men know,

impro
pled up
to dis
World,
hope th
Accoun
Ages, a
this wa
to his
will be
far as I

The
Kingdon
Christia
bey the
Live, i
without
or the S
Contend
Now, a
tion from
may thi
and in o
Preach
upon Ra
the High
mit your
sake, w
come th
near joy
may Im
down m
1 Pri
vine Or
it the O
2 Pri
Govern
especiall

improv'd his new Character so well, that he has trampled upon the Necks of Emperors, and taken upon him, to dispose of all the Crowns and Kingdoms of the World, as he pleases, without controul. — I hope the distinctness and Importance of this Historical Account of the Practice of the *High Church Clergy* in all Ages, and the discovery made thereby, of their Acting this way, *directly in Opposition to Christs Practice*, and to his Rule and Commandment, in *Mat. 20. 25, &c.* will be Apology sufficient for my enlarging upon it, so far as I have done.

The 3d Essential and Constituent Point of *Christs Kingdom*, or his Church, I take to be this; That all Christians, both the People and their Pastors, should Obey the Governors and Government, under which they Live, in all things Lawful and that were purely Civil, without meddling with any thing that related to the State, or the Secular Factions and Parties, that struggl'd and Contended, at any time, for Superiority and Power. Now, as to this Point, I reckon I shall have no opposition from our *Passive Obedience Men*. Nay perhaps they may think, that I have hereby yielded all they desire; and in order to rivet this, will, it may be, desire me to Preach up, as well as they, their Notions, as founded upon *Rom. 13. 1, 2, &c.* Let every Soul be Subject to the Higher Powers, &c. and *1 Pet. 2. 13, 14, 15.* Submit your selves to every Ordinance of Man for the Lords sake, whether it be to the King as Supreme, &c. — I come therefore to let them know, that I am not yet so near joyning with them, in their Conclusions, as they may Imagine. For, instead of their Principles, I lay down mine thus.

1 Principle. That Government in General, is a Divine Ordinance. This Paul asserts, *v. 2.* where he calls it the Ordinance of God.

2 Princ. That yet all Particular Forms or Models of Government, particularly the Monarchical one, and more especially Absolute Monarchy, is a mere Human Ordinance

nance only. This Peter declares, when he says, v. 13. *Submit your selves to every Ordinance of Man, — whether it be to the King as Supreme, &c.*

3 Princ. That Princes cease to be proper Princes, in so far as they do Evil, especially if they essentially destroy the ends of Government; and are therefore only to be look'd upon, in so far as they are proper Rulers, and thus only are to be Submitted unto, in an Active Sence of the Word Obedience or Submission, viz. when they do Justly. Both parts of this Proposition are equally asserted, v. 3, 4. *For Rulers are not a Terror to Good Works, but to the Evil. — Do that which is Good, and thou shalt have praise of the same. For he is the Minister of God to thee for Good, &c.* And Peter has the very same Ideas of Princes, when he enjoyns us to Submit to them for the Lords sake; adding, that he means such Kings and Governors only, as are for the Punishment of Evil doers, and for the praise of them that do well. So that Tyrants have nothing at all to do with any of these Texts, nor can Active Obedience receive any patrociny from either of them, no, nor yet Passive Obedience to them, as such, any more than to the Devil; for, in this Case, our Passive Obedience is due only to God, who permits Good Men sometimes to suffer by such Hellish Instruments. And far less are we voluntarily to yield our selves into the Power of such Wicked Princes, merely because they Command us, in case we can escape from them, or otherwise get off from Suffering, by Lawful means: For Christ adviseth us, that when we are Persecuted in one City, we ought to flee to another.

4 Princ. That there is nothing at all, in either of these places of Scripture, nor indeed in all the New Testament, that relates to Nations or National Constitutions, and Establishments as such; but only to private Christians, or Tolerated Societies of them, in Countries, where the Government is of a different or opposite Persuasion from them. Three things concur to evince this; 1. The Nature

Nature
Machi
Ales,
late all
ver to
of a Pu
which
strany n
Nationa
and Pri
lightned
and Reg
thus lea
Case in
the Gosp
said and
Church
Implem
taught u
Sphere,
with Fat
and at le
Curle up
ments an
ther of th
any thing
sinuate an
Bodies an
use to pri
then Nat
Subjects,
Private C
towards
that what
say, amou
vernments
Lawful, a
State, tha

Nature and Design of Christianity, and the declared Maxims and Rules laid down by Christ and his Apostles, consonant to both, in order to Ingage and Regulate all Christians, to act such a Spiritual part, as never to intermeddle directly or indirectly, in any Affairs of a Publick or Political Nature as Christians. By all which it is evident, even to a Demonstration, that Christianity never was design'd to interfere or meddle with National Constitutions, as such. For, tho' Statesmen and Princes, when they became Christians might be enlightened by the Gospel, to make the better Civil Laws and Regulations for the good of the Community, and thus learn to Govern better; yet this does not alter the Case in the least. So, that by the nature and design of the Gospel, and by all that Christ and the Apostles did, said and wrote, Christians, as such, and especially Church Guides, have nothing at all to do with Secular Employments or Honours. And sad Experience has taught us, That Clergy-mens Intermeddling beyond their Sphere, in Political Affairs, has ever been attended with Fatal Consequences, both to the State and Nation, and at length to themselves; as if there were a visible Curse upon their Order for doing so, and upon Governments and Nations for allowing them therein. 2. Neither of the Texts in Rom. 13. and 1 Pet. 2. nor indeed any thing in the New Testament does, in the least, insinuate any thing that relates to Nations and Politick Bodies and Establishments, but barely what might be of use to private Christians, scattered up and down in Heathen Nations; and therefore can only be applyed to Subjects, as they are Private Persons, and as they are Private Christians, in Order to Regulate their Conduct towards the Government under which they Live, be that what it will: For indeed all that these Apostles say, amounts to this only. Obey the Rulers and Governments that you Live under, in all things that are Lawful, and meddle not with the Party's or Factions of State, that thus you may, as much as in you lies, Live

peaceably and securely under the Government. 3. And that this is the very Case, and the whole of it appears from the State and Circumstances of those Christians, to whom those Two Apostles Wrote. For, by this Inscription of Peter's Epistle, it is evident that he Wrote to the Jewish Christians, that were scattered up and down Pontus, Galatia, Cappadocia, Asia Minor and Bithynia, all which were Subject to the Roman Emperor at that time, and Govern'd by Roman Governors. And, it appears pretty evident, as Learned Men have observed, that this Epistle was Written to those Christians, that were scattered and dispersed, by reason of the Persecution, that arose after the Martyrdom of Stephen, mentioned, *Acts* 8. 1. and Chap. 11. 19, 20. So that perhaps all those Christians put together did not amount to One Thousand in all, nor yet to the half of that number; besides that they were no doubt scattered by two's, or three's, or ten's, up and down those vast Countries. What madness then is it, to make their Case and Parallel to the Case of Nations and States, and particularly to that of England, Scotland and Ireland, at the Revolution, when they met in free Conventions to settle all that was dear to Men, in an Orderly and Regular manner, at a time when all their Rights and Properties were in extreme danger. Now, the Case was the same in the main, with the Christians at Rome, to whom Paul Writes his Epistle, as it was with those to whom Peter Wrote: For it was written, as all Men know, pretty early and many Years before he was sent Prisoner thither, which was in the Year 57, as Dr. Pearson conjectures. Now, for any thing I can think, all the Christians of Rome, are mentioned in the last Chapter of that Epistle, either by Name, or by the Relative Character of being of such a one's Family or Household; seeing Paul seems to insinuate this, not only, by not adding, *Salute all the rest of the Saints that are with you*, but by concluding thus, v. 16. *Salute one another with an Holy Kiss, &c.* when all of you mentioned are met

met to
being
times
Catal
of the
the nu
to abo
Inconfi
died N
excepti
of Tyr
and no
Therefo
a just A
make th
in case
People,
them by
Decree
nemy o
and need
and a C
seeing v
Years at
nists, w
whole E
a Jew
binding
sential,
the Eng
send the
Factory a
the Tur
turn'd C
get rid o
Nero? T
stion. A
Affirmati

met together for Worshipping God; the *Kiss of Love* being then the common Custom in those days, at such times. And it was an easy thing then, to have a distinct Catalogue of all Christians in any of the greatest Cities of the Empire. It is therefore highly probable, that the number of Christians then at *Rome* did not amount to above One Hundred Persons in all. Now is such an Inconsiderable Private Society, any Parallel to an Immodest Nation, inclusive of the whole Government too, excepting only the Supreme Tyrant himself and a Party of Tyrannical Tools; that serv'd his Malice and Passions, and not the Government; nor any of the ends of it. Therefore, if our Hereditary Passive Men, would make a just Application of the Apostles Doctrine, they must make this, or the like Preliminary supposition; *That, in case the whole Senate of Rome, and the bulk of the People, had turn'd Christian, it had been unlawful for them by Christs Doctrine and Pauls, to Determine and Decree, That Nero was Hostis Humani Generis, the Enemy of all Mankind; and that it was therefore Lawful and necessary for any Man to Kill him, that could do it, and a Commendable and a Rewardable thing also.* Now, seeing we know that the Senate of Rome did so, a few Years after Paul Wrote his Epistle, I ask my Antagonists, *whether this was sinful?* and *whether, had the whole Empire been then Christians, Pauls Rule given to a few private and obscure Men and Women, had been binding upon the Senate and People of Rome, in an Essential, Civil, Publick, and National Concern?* Should the English Convocation Write over Pauls Words, and send them with a Comment on them, to the English Factory at Smyrna or Aleppo; would this be binding on the Turkish Government, and Nation, in case they turn'd Christian, and had a mind at the same time, to get rid of an Emperor, that was another Monster like Nero? This is the State of the Case, and the real Question. And now, let who will attempt to prove the Affirmative of this, in case any Man dare do it? Til

that be, I only add this one thing further, which may easily be seen to be true from several things in the Apostolical Epistles, particularly in that of Jude v. 4, 8, &c. *that, not only the Unbelieving Jews, but many that falsely pretended to be Christians, particularly the Gnosticks, were then wrought up, from wicked and secular Ends, into such a ferment, as to be inclinable to shake off the Roman Yoke; as we know the Jews afterwards did, to their utter Subversion. Now, the Apostles, who clearly foresaw this, and knew certainly that this would End in the total Ruin of that People, and all that should join with them, reckon'd it no small part of their Duty and Commission, to Forewarn Christians of such Pestilent Principles and Designs, and the terrible Consequents of the same. And I cannot but think that Paul had this in his view, when he says, v. 2. That they that Resist the Roman Government, shall receive to themselves Damnation, i. e. Destruction.*

THE

C
A
To
m
R
H
I
by
Inf
Fina
ality.
your
a Po
as
-upo
thy,
put
Add
A
ser
nwil
ly,
did
lock

THE CONCLUSION,

BEING

A Final and Alarming Warning to all
true *Protestant-Britains*, of all Denominations;

To prepare either for Speedy and Thorow Reformation and Defence, or for Suddain and Total
Ruin from *France and Rome*.

Honest Countrymen,

I Have now fully Refuted all the False Principles
and Notions Coin'd in the Mints of the *Vatican*,
Versailles and *St. Germans*, and propagated here
by the Factors and Agents of those *Courts*, to Gull and
Infatuate you, in order to your Destruction, and the
Final Ruin of our Dear Country, and our Poor Posterity.
And now, let me beg you, for God's sake and
your own, to consider how near you are to see *Britain*
a Footstool to *France*, and in no better a Condition than
as a meer *Horse-Block*, for *Lewis Le Grand* to step up
upon, in order to Mount up to that *Universal Monarchy*,
that he has ever affected, and which nothing ever
put a full stop to, but the late *Revolution*, and our
Adhering hitherto to its Principles and Ends.
Are the Chains of the *Romanists* and the *French* softer
and finer now, than they have been formerly? Or
will the *French King* treat you more Mildly and Kindly,
after *Twenty Two Years* Wars against him, than he
did his own Natural-Born Subjects formerly, who
helped

helpt to settle him on the Throne, and never once oppos'd him? Can *James Steward*, or *Jaques Ogletborp*, ever come in, but by Assistance from him, and in Concert with him? And will he forget his own Interest so far, as not to demand our Refunding him, above an Hundred Millions of Money laid out and expended by him for us, and in our Service, (as the Dialect then must be) since the Revolution? And, in stating those Accounts, in case you should dispute any *Items* in them, will he not tell you by *Absolute* and *Irresistible Authority*, that by the Principles of *Hereditary Right* and *Passive-Obedience*, it is Rebellion to call your Superiors to any Account? and therefore will he not twit you with your own old *English Proverb*, *He that Reckons without his Host reckons twice*? Do you think, that less than Full Payment will satisfie him? Or that he will neglect to Garison and Dragoon you, till it be paid? Nay, will he not seize on all, to pay himself? Will he be more Merciful than the *Affyrian King* of old to the *Ten Tribes*, or the *Monarch of Babylon* to the *Jews*, or the *Roman Emperor* afterwards to the same People? Is he more Merciful, and less Politick, or less Provoked? Did not the late *King James*, with his dying Breath, Charge his Pretended Son, *never to change his Religion, and always to look upon the French King as his Father*? Perhaps justly, because the Scheme of his Birth was laid by him. Will *James* therefore (or indeed can he, or dare he) Act any otherwise, than by the Direction of his *French and Popish Father*, who has Adopted him, and under whose Inspection and Teaching, he has suckt in, with his Infant Milk, all the Maxims, that his *French Father* and *Italian Mother*, and their *Ghostly Fathers* could possibly teach him? Think therefore, I pray you, and think again, whither all these things be not Realities. And if they be, where are you, my Friends? and whither are some Men now driving you, with such precipitant and rapid Zeal and Fury?

Look

Look
from R
tion to
old M
old fo
Lies in
ry tak
there
Queen
vented
1588?
King
in and
veries
strance
Ground
the N
into b
time,
Protes
cherie
them
But
nation
midab
home
own
Spec
those
Melf
like k
Hand
Hous
Depo
Large
Year
thing
bout

2511

Look back, upon the many Deliverances we have had from *Romish* and *French Plots* down from the *Reformation* to this day. Are you altogether ignorant of the old *Marian Days*, and *Smithfield Burnings*? Did good old *John Fox*, who was then alive, write nothing but Lies in his *Acts* and *Monuments*? Did not Queen *Mary* take *Philip* of *Spain* to be her Husband? Was there not a pretended *Great-Belly* then, to exclude Queen *Elizabeth*, but that the Plot was happily prevented? Was there no *Spanish Invasion*, in the Year 1588? Nor any *Gun-Powder-Plot*, in the beginning of King *James* his Reign? Were there no *Popish Designs*, in and about the Year 1678? And were all the Discoveries then made, and all the Resolutions and Remonstrances of several *Houses of Commons*, altogether Groundless? Was there never any League, to root out the *Northern Heresie* and old *British Liberty*, entred into between the *French* and *British Kings*, about the time, when the *Edict of Nantz* was Revoked, and the Protestants of *France* persecuted? Were not the *Butcheries* in the *West*, after *Monmouth's Landing*, all of them very mild and legal Proceedings?

But to come later still; was there no designed *Assassination Plot*, in the Year 1696, to make way for a formidable *Invasion* from *France*, and an *Insurrection* at home? Did not *Perkins*, *Friend*, *Charnock* and others, own this, even with their dying Breath, and leave Speeches behind them to put us out of doubt about those things? Was there never a Letter of my Lord *Melford's* intercepted, that told of another Plot of the like kind, dated *Feb. 18. 1701*, known to be his own Hand-writing, and publish'd as such, by order of the *House of Lords*? Are all the Papers, Discoveries and Depositions, printed by Order of the *Lords*, in that Large Book, concerning the *Scottish Conspiracy*, in the Year 1704, mere *Chimæra's* and *Forgeries*? Were all things relating to *Gregg's Papers*, and the Discoveries about *Valiere*, *Bara*, &c. invented by a few *Lords*, without

without either Papers, or Witnesses, or Confessions to support them? And, was there no Invasion made on Scotland, in March 1708-9?

I might run out upon Scores, if not Hundreds of things, that have occurred since, and which indeed occur almost every day, that might alarm Men, to awake out of their Lethargical and Fatal Infatuation. But to do this were endless, not to add other just Reasons that call me at present to put a Stop to the Career of my Pen. However, some things I cannot forbear to mention. Have we not had many Discourses, and even Sermons of late, Printed, that have Asserted the Necessity of our being *Re-united to Rome, as far as the Gallican Church is*, and that even Salvation is not to be expected unless we do so? Has not the *Revolution* been openly declaim'd against as Rebellion; and this Asserted that we cannot be saved, unless we restore the *true Hereditary Prince* to his just Possessions? Are there no *Medals* of that Prince handed about with the Delineation of the *Britannick Territories* upon its Reverse, and these words as the *Motto, Reddite ei-cuius sunt?* Are there no Pictures of a certain Gentleman near *Westminster Hall*, with this *Motto* underneath, *Cognoscunt mei me.* Did not Mr. *Lesly*, in his good old cause, tell us almost a Year ago, that we should see a *Revolution* against the next 29th of *May*? And does not he Scandalize the Bulk of the Nation, when he pretends to say, that the Bulk of the Nobility, Clergy, Gentry and Commonalty, are all Ingag'd in this Design? Which surely they ought to call him to an Account for? And especially, seeing he does not only Reflect upon the Protestant Succession, but even upon the Queen Her self, p. 12. by insinuating that his Young *Hereditary King* will be brought in without any Competition at all. For, after he had said, that there must be an *Alteration and Return, and that we must be sure, for that end, to keep out Foreigners*; he adds, that there is no doing that, but by returning to our Duty. For, says

says he
there co
their

But,
stick of
general
sorts are
to be re
us, by v
ner of t
us, and
the Hea
came to
Jupiter
to puni
And this
Calamit
God's A
that wbe
Destruct
with Chi
are, 1 T
tediluvia
struction
the Days
drinking
very day
until the
also the
manner,
to the Se
God rain
and dest
fore Chri
foreseeing
such pla
Judgmen

says he, while there is a Competition for the Crown, there can be no Peace, because Forreigners will put in their Oar.

But, Alas! my Friends, we have not one Progno-
stick of Ruin, that to me is more speaking, than the
general and almost universal Infatuation that Men of all
sorts are under; which is such, as that I look upon it
to be really *Judicial*, inflicted by God immediately upon
us, by way of *Judgment* and *Curse*, and as a Forerun-
ner of those Desolating Judgments that hang visibly over
us, and are likely very speedily to fall down. Even
the Heathens made this Observation of old, so that it
came to be Proverbial among them, *Quos perdere vult*
Jupiter eos prius Dementat, i. e. When God has a mind
to punish a People, he infatuates them beforehand.
And this is evident in all the Instances of Judgments and
Calamities mention'd in the Scripture. For the Day of
God's Anger always comes as a Thief in the Night; so
that when they shall say, Peace and Safety, then sudden
Destruction cometh upon them, as Travel upon a Woman
with Child, and they shall not escape, as Paul's Words
are, 1 Thess. 5. 2, 3. Thus it was both with the An-
tediluvians, and with the Jews, before their last De-
struction by the Romans, Mat. 24. 37, &c. As it was in
the Days that were before the Flood, they were eating and
drinking, marrying, and giving in marriage, until that
very day that Noah entred into the Ark, and knew not
until the Flood came, and took them all away: So shall
also the Coming of the Son of Man be. And, in like
manner, he compares the Security of the Jews then,
to the Security that the Sodomites were under, when
God rained Fire and Brimstone from Heaven upon them,
and destroyed them all, Luk 17. 28, 29. And there-
fore Christ reproves them for their Stupidity, in not
foreseeing the Events of Things, when God gave them
such plain and convictive Evidences of such terrible
Judgments hastning upon them, Mat. 16. 3. O ye Hy-
pocrites,

pocrites, ye can discern the Face of the Skie; but can ye not discern the Signs of the Times? And one plain Mark of approaching Destruction which he gives us, is this, which sure is as applicable to us, as ever it was either to them or any Nation in the World, Mat. 12. 25. Every Kingdom divided against it self, is brought to Desolation. Now it is evident, that the Jewish Infatuation was sent down upon them, as a heavy Judgment, and indeed, as the Introducer or Preliminary Judgment that usher'd in all others, and that because of their Universal and National Sins: for it is prophesied of, under this Character, Isai. 6. 9, 10, 11, 12. Goye and tell this People, Hear ye indeed, but understand not; and see ye indeed, and perceive not; and make the Heart of this People fat, and their Ears heavy, and shut their Eyes; lest they see with their Eyes, and hear with their Ears, and understand with their Hearts, and so turn, and be healed. Then said I, Lord, how long? And he answer'd, until the Cities be wasted without any Inhabitant, and the Houses without Man, and the Land be utterly desolate, and the Lord have removed Men far away, (i. e. by Death, Captivity, or Flight,) and there be a great forsaking in the midst of the Land. Now, that this had its Accomplishment, in the last Destruction of the Jews by the Romans, as well as by the Babylonians, is evident from this, that it is four times over applied to this last and final Infatuation of the Jews: for so Christ himself applies it, Mat. 13. 14, 15. and so does the Apostle John, Chap. 12. 38, &c. And so also does Paul twice over, viz. Rom. 11. 8. and Acts 28. 26, &c. And, Oh! that I could say, that our Case now were better than theirs was. But, alafs, it is materially the very same. Our Iniquities are not only Universal, but, in many respects National, and most dreadfully Aggravated. For indeed we may as justly say of our selves, as ever they could, what the Prophet Isaiah says of the Jews of Old, Chap. 1. 4, 5, 6, Ab,

sinful

*sinful N
Evil doe
saken th
rael to n
ye be str
more and
Heart is
the Hea
dy Bala
and Bru
been, no
lified wit
in our C
what he
just Con
Therefor
tainly b
with Fir
sence, a
and the
yard, as
sieged C
the end
as it wa
to be as
must lea
will fin
now upo
shall bar
any, tha
try, and
upon,
the 18,
2d of A
&c. Luk
and the
last com
of Ferny*

*sinful Nation, a People laden with Iniquity; a Seed of Evil doers, Children that are Corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel to Anger, they are gone away backward. Why should ye be stricken (or tryed any more? For ye will revolt more and more. The whole Head is sick, and the whole Heart is faint; so that from the Sole of the Foot even unto the Head, there is no soundness in it, viz. in the whole Body Balarick, both as to Church and State) but Wounds and Bruises and Putrifying Sores; which neither have been, nor can be, closed, neither bound up, nor yet mollified with Ointments. And therefore we may Conclude, in our Case, as well as He, in the Case of the Jews; what he necessarily infers from those Premises, as the just Confessary resulting from them, in v. 7, 8, &c. Therefore your Country is desolate; (i. e. shall as certainly be so, as if it now were) Your Cities are Burnt with Fire; your Land Strangers devour it in your presence, and it is Desolate being overthrown by strangers; and the Daughter of Zion is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a Besieged City, &c. The sequel of the Chapter, even to the end of it, is fully as applicable to our Case now, as it was to them then, and therefore equally deserves to be as well Considered, as what I have Cited. But I must leave the Reader to think it over himself, as he will find it in his Bible, because I dare not expatiate now upon such Cases. And, for the same Reason, I shall barely Mark out these few Passages farther, for any, that has a just Concern for his Religion and Country, and for himself and Family, to Meditate a little upon, viz. the 14, 15, and 18 Chapters of *Jeremy*; the 18, 19, 20, 21, and 22 Chapters of *Ezekiel*; the 2d of *Amos*, particularly v. 2. *Joel* 1. 15. and 2. 2, 3, &c. *Luke* 19. 41, 42, 43, 44. compar'd with Ch. 21. and the 24th Chapter of *Matthew*, and all these three last compared with the History of the final Destruction of *Jerusalem* and *Judea*, written by *Josephus*.*

Now certainly there cannot be a more dismal State, than for a Nation, blest with eminent Priviledges, and particularly Revelation, to provoke God to that degree, *that He is oblig'd at last, as he is the Supreme and Righteous Ruler and Judge of Nations, in a consistency with his own Character and Nature, as well as declared Rule of Government, (which we have most clearly set down, Jer. 18. 7, 8, 9, 10. compar'd with Amos 2. 2.) to punish the same, without any possibility of doing otherwise, unless he should break his Word, and the Fundamental Rules of a just Government, nay and act too inconsistently with himself.* For, that this was the Case with the Israelites of Old, is evident from *Jer. 14. 11, 12. Pray not for this People for their good. For when they Fast and Pray, I will not hear their cry, ——— but I will consume them by the Sword, and by the Famine, and by the Pestilence, and Chap. 15. 1, 2. Tho' Moses and Samuel stood before me, yet my mind could not be toward this People; Cast them out of my sight; and let them go forth. And, if they shall say, whither shall we go forth? Then thou shalt tell them, thus says the Lord, such as are for Death, to Death; and such as are for the Sword, to the Sword; and such as are for Famine, to Famine; and such as are for Captivity, to Captivity.* Which passage compare with *Ezek. 14. 14.* So that, after these Considerations, I must be so free, as to advance this Proposition, pursuant to the former; that, if our Case be the same, as that of the *Jews*, both in their First and Last Desolations, then it is such also, as *That God cannot save us, neither according to his Ordinary nor Extraordinary Providence.* Not the Former way; because we have the means of safety in our own Hand, and yet are so far from using the same, that we abhor them, and are weary to get rid of them, yea, and Curse the Memory of those by whom God brought about our *Salvation*; nay further are enraged, even at God himself, who wrought such deliverance for us; seeing many now of all Ranks are, in a
most

most
final E
all th
or tha
God t
viden
to be
way o
and th
their
very,
when
clare
prove
Name
Men,
real A
God o
by En
mal C
we see
and
Dan.
this v
us, w
that in
Jews
the p
17. a
I ha
phesie
tical
Men,
cited
with
some
Howe

most formidable manner, *Associated* together to put a final End to it, and seem to have malice enough to cut off all those that had any Hand in our Preservation hitherto, or that are so much as suspected to befriend it. Nor can God therefore save such a Nation, by *Extraordinary Providences*, when we are so Wicked and Mad, as to refuse to be secure, and voluntarily renounce, and give away our Securities, and are resolutely bent on Misery; and that with such Impiety and Blasphemy, as to inscribe their Frantick and Hellish Doctrines of Tyranny, Slavery, *Superstition*, Persecution, &c. to God himself; when he does so often and so openly, in his Word, declare his detestation of such things, as I have fully proved in the preceeding Discourse. So that, tho' the Name of God be the only Topick pleadable by good Men, in such a desperate State of a Nation, when no real Argument can possibly be drawn from Man, but from God only; and has therefore been always pleaded *as such* by Eminently Holy Men, under such Critical and Dismal Circumstances, and in such Dangerous times, as we see, in the Instances in *Exod. 32.* and *Numb. 14.* and *1 Sam. 12. 22, 23. Josh. 7. 8, 9. Jer. 14. 21; Dan. 9. 19. John 12. 27, 28.* Yet it is possible, that this very Topick and Consideration may be *really against us*, when we may perhaps be apt to flatter our selves, that it is for us; for this was certainly the Case of the Jews of Old, as every one must own; that will be at the pains duely to ponder and consider *Jer. 34. 16, 17. and 44. 26. and Mal. 1. 6, 10, 12. and 3. 16.*

I have wholly confin'd my self here to Scriptural Prophecies, without taking notice of the many odd Prophetical Expressions, that have dropt from great and good Men, such as the Learned *Usher*; of which I might have cited some scores. Far less have I troubl'd any body with *Astrological Observations* and *Predictions*, tho' some such have been very unaccountably verified. However I hope it will neither be unpleasant nor unedify-

edifying, to Cite some lines out of a former High Church Man, but such a one as all to Celebrate as a Holy Man, as well as an Elegant Poet. It is the Devout Mr. George Herbert, in his Poem called the *Church Militant*, Written near 80 Years ago; seeing his Poems were Composed some Years before 1636, at which time he Died.

*Religion stands on tip-toe in our Land,
Ready to flit to the America strand.
When beight of Malice and prodigious Lusts,
Impudent Sinning, Witchcraft and Distrusts,
The Marks of fureure Bane shall fill our Cup
Up to the Brim and make our Measure up;
When Sein shall swallow Tiber and the Thames
By letting in them both pollutes her Streams,
When Italy of us shall have her Will,
And all her Calender of Sins fulfil.
By which One may foretell what Sins next Year,
Shall both in France and England Domineer.
Then shall Religion to America flee
They have their time of Gospel even as we.*

When Herbert Wrote these Lines, every one knows, that the *Tagus* and not the *Sein* had swallowed up the *Tiber*, i. e. that *Spain* and not *France* was at the Head of the *Romish Interest*. But, now his Prophecy being thus far fulfilled, by the *Seins* swallowing up both the *Tiber* and the *Tagus*; I shall give these Lines the following turn; adapting the main drift of them to the Event, as it is now in part accomplish'd, and I am afraid will soon be more evidently.

*Now Sein has swallowed Tiber and the Thames,
Has let in both and Poison'd all her Streams.
Now Italy of us, hopes for her Will,
And does her Calender of Sins fulfil.*

Pm

Th
Josep
its D
titude
which
with
place
Conf
Josep
but e
21.
G
ly ta
an In
were
Nati
alrea
are
Israe
ses d
17.
at th
Eze
Al
to fu
his P
he d

*May God prevent the Crimes and Sins next Year
That would in France and England Domineer.*

*Here's beight of Malice, and Prodigious Lusts,
Impudent Sinning, Witchcrafts and Distrusts.*

*These marks of suddain Bane now fill our Cup,
Up to the Brim, and make our Measure up.*

*Nay lead us to Concur, as well as Wink,
Of France and Rome to make our Land the Sink,
God change the Omen; or Migremus hinc.* }

This last short Latin Sentence, refers to the Story of *Josephus*, of noises heard in the Temple, a little before its Destruction, with an articulate Voice, as of a Multitude crouding out of it, saying, *Let us depart hence*, which he supposes was spoken by Angels, when God withdrew wholly the pledges of his presence, from that place and Nation. And perhaps it may deserve our Consideration, to compare this Sentence mention'd by *Josephus* with the same or like Expression in *John* 7. 3. but especially with those in *Matth.* 23. 38. and *Luke* 21. 21.

Good Lord! what shall come of us, if our God fully take his leave of us? And yet sure we can less Claim an Immunity this way, than the *Jews* of Old, who were so long not only the darling, but indeed the only National People of God also. Nay, what if God be already departed from us? It is in vain to say, that there are many good Men among us. For so there were in *Israel*, who were saved, even of those Men whose Carcasses did yet fall in the *Wilderness*, as we learn *Heb.* 3. 17. And we are sure, there were many good Men, at the time of the *Babylonish Captivity*, besides *Jeremy*, *Ezekiel*, *Daniel* and his Companions.

Allow me therefore, after all these Considerations, to suppose that God is now materially, by the Voice of his Providence, loudly speaking to this Nation, what he did of Old to the *Jews*, *Isa.* 5. 1, 2, &c. And upon

on the Foot of this Supposition, I beg you to think, if the Words there be not as justly applicable to us now, as they were then to them. And, seeing therefore, I reckon the Cases to be *thus* exactly Parallell, I think we ought to read them, as directed now to our selves. *My well-beloved hath a Vineyard in a very Fruitful Hill. And he fenced it, and gathered out the stones, and planted it with the choicest Vines, &c.*——— And now, O Inhabitants of London and Men of Britain, Judge, I pray you, betwixt me and my Vineyard. What could I have done more to my Vineyard, that I have not done in it?—— And now, I will tell you what I will do to my Vineyard. I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be troden down; and I will lay it waste, &c. And it well deserves our Consideration, how our Saviour draws the very same sort of Application of this Parable, out of the Mouths of the High Priests and Scribes, so as to make them thus pass Sentence on themselves, as we see *Matth. 21. 33, &c.* (which compare with *Mark 12. 1, &c.*, and *Luke 20. 9, &c.*) where he asks them this Question, *v. 40. When the Lord therefore of the Vineyard cometh, what will he do unto those Husband Men?* They Answer *v. 41. He will miserably destroy those Wicked Men,* (*viz.* themselves, tho' they did not just then apprehend that they were the Husbandmen meant, as we see they soon did afterwards, even almost the very minute after their pronouncing this Sentence, as appears *v. 45.*) and will let out the Vineyard to other Husband Men, who shall render him the Fruits in their Seasons. Thus the Chief Priests, Pharisees, Elders and Scribes, passed this Sentence. For it was the joyn't Body of all they that spoke this, as we see *v. 15, 23, 45.* and consequently the Jewish Government it self; being thus over-ruled by God, to pass Sentence upon themselves, and that Prophetically too, tho' beyond their Intention; just as *Caiphas* was over-ruled also to do afterwards, as we see *John 11. 49, 50, 51, 52.* And, as they

they
as Ch
Word
There
Gospe
to a N
the Fr
my Co
to te
to thej
tion, b
done a
rable i
Old;
That C
band M
God an
Rome
his Goy
Nation
times o
Now
that w
dare ve
all thin
that a p
could p
have ha
Sweet C
Review
thing o
from the
day, Ap
dentially
22 Year
and nati
seems n

they applied this Parable thus against themselves; and as Christ thus explains to them the design of their own Words, in their having done so, when he says, *v. 43. Therefore I say unto you, the Kingdom of God, i. e. the Gospel Dispensation, shall be taken from you, and given to a Nation, i. e. to the Gentiles; that shall bring forth the Fruits thereof:* So I must be so bold, as to tell you, my Countrymen of Great Britain, that God charges you to tell: *What one thing God could have done more to these Britannick Nations, for their Peace and Salvation, both Temporal and Eternal, than he hath actually done already.* And, seeing this Question is as unanswerable in our Case now, as it was in that of the Jews of Old; I hope it is no presumption in me to tell you, *That God is about to destroy utterly these Wicked Husband Men among us, that now betray the Interests both of God and Men, and are making Sale of us to France and Rome; and that he will, if Repentance prevent not, take his Gospel, for a time, from us, and give it to other Nations, who (as Old Herbert says,) must have their times of Gospel, even as we have had ours.*

Now, as God has left nothing undone, on his part; that was proper for him to do, for our good: So I dare venture to say, as in the sight of him that knows all things, that I have labour'd to do all, on my part, that a private and obscure Man in my circumstances, could possibly do for the publick Interest. And tho' I have had little thanks from Men this way, yet I have sweet Composure and Peace of Mind, in making this Review of time Past; that I cannot Recollect any one thing omitted by me, towards the Publick Safety, from the beginning of the Revolution to this present day, April the 11th 1711. (on which I happen providentially to wind up this Discourse, and which day 22 Years ago, I remember to have seen as solemnly and nationally observed, on a Coronation occasion, as seems now to be despised or forgotten) *but what had*
 U been

been either sinful or imprudent for me to have meddl'd with. As therefore it is above Twenty Years ago, that I began to look upon the Revolution, as the *Last and Greatest Tryal of Britain*, by which they were brought into a *New State of Probation*, whither they would improve or sin away so signal a Deliverance, by which the *Ballance of all Europe* was intrusted into our hands, in order to our becoming (upon this very Account, and accordingly as we should be found *True or False* hereafter to that great and important *Trust*,) at last, either to the *Most Glorious and Renounced People* in the World, or otherwise the *Most Miserable and Despicable* of all *Nations*: So I ventur'd very early to give publick, as well as private Warning this way, even then when Youth might have been thought excuse enough for my total Silence. But the publick Good overballanced all other Considerations with me, though I did what Service I could then, without any more Affectation to be known, than I now do to be talk'd of; for which end I did then, as now, vail my self under the Mantle of an Innocent Disguise. As therefore I did then labour to discover the *Exact Dilemma* of these Nations, and as I do have often since enlarged in thoughts of this Kind: So I now give you my Last and finally Conclusive Thoughts in this present Treatise, which, I shall end, with an *Applicatory Citation*, (after the same manner, that I applied the former) of another *Prophetical Account* of what I expect, though with fear and trembling, to see very speedily Verified, if God dont give us the Grace of Repentance, it is the Words of *Habbakkuk*, Chap. 1. 1, 5, 6, &c. Concerning the *Chaldeans*; which I thus cite to you. ——— I will work a work in your days, which you will not believe, (alafs! For this your Insaturation) though it be told you. For so, I raise up the French (for I say of them, in opposition to the vain boasts of Valour and Successes hitherto as *Jeremy* did of old of the *Chaldeans*, Chap. 37. 10. though ye had smitten

switt
rema
burn
on;
to P
They
e. th
swift
veni
selve
that
lence
Capt
shall
Scorn
Hold
But
Mina
the B
offena
by Im
God
you v
Frenc
rian
narch
which
him
Peopl
the Sp
in the
his be
not a
Lord
Britai
of Fra
shall

smitten the whole Army of the Chaldeans, and there remained but wounded Men, yet should they rise up, and burn this City with Fire,) that bitter and hasty Nation; which shall march through the Breadth of the Land, to Possess the Dwelling Places, that are not theirs. They are Terrible and Dreadful, ——— their Horses, (i. e. their Cavalry, and particularly their Dragoons) are swifter than the Leopards, and more fierce than the Evening Wolves; and their Horsemen shall spread themselves, and come from far, and shall fly as the Eagle that hasteth to devour. They shall come all for Violence, ——— and they shall gather the Captivity, i. e. the Captives to be transplanted, as the Sand. And they shall Scoff at your Kings, and your Princes shall be a Scorn unto them: And they shall Deride every strong Hold; for they shall heap up Earth, and soon take it. But at last shall the French Monarch change his Mind, and he shall pass over all the Bounds, even of the Barbarities of an Heathen Conqueror, and he shall offend, by his Cruelties on a Religious Account, and by Imputing his Success to his Idol Gods: And then will God arise, and destroy both him and his Kingdom. If you would know, how this shall be done, apply to the French King, what you read of, as spoken to the Assyrian King of old, Is. 10. 5, 6. &c. O you French Monarch, thou art the Rod of mine Anger, and the Staff, which is in your hand, is my Indignation. I will send him against an Hypocritical Nation; and against the People of my Wrath will I give him a Charge, to take the Spoil and the Prey, and so tread them down as Mire in the Streets. Howbeit, he meaneth not so, neither doth his heart think so, but it is in his heart to cut off Nations not a few. ——— Wherefore it shall come to pass, when the Lord hath performed his whole work upon London and Britain, that he will punish the proud heart of the King of France, and the glory of his high looks ——— And it shall come to pass, in that day, that the Remnant of

Britain, and such as are escaped out of England, Scotland and Ireland shall no more be fond of a French Arbitrary Monarchy, and of an Italian High-Church; but they shall stay themselves upon the Lord and his holy Revealed Religion, not barely by a Profession, but in Truth and Reality. And thus I have open'd a Window to you, and given you a *Perspective Glass*, through which you may look, as through a *Telescope*, and view both the *Dark Scenes* that seem now to be hastening upon us, and the *Bright Ones* that will be opened at length. But, as for the *Times and Seasons* of these, especially the the more distant ones, I leave them to God, who has reserv'd the Secret of them in his own Hands. And therefore, having once and again formerly given my thoughts of these, by way of modest Conjectures: I shall only say this here, that as I presume to no farther certainty, as to these, now than then; so I reckon it impertinent to swell this Discourse by a Repetition of any thing of this Nature.

I shall therefore only add, that, from the evident Foresight of what I have mention'd, I have often been forced to Act over again, what Christ is said to have done, *when he drew near Jerusalem*, Luke 19. 41, 42, 43, 44. For, I have frequently, as I drew near to London, wept over that City, in this or the like Train of thoughts, which have sometimes been so Impressive, as to draw forth Words, to this purpose. *Ab! Poor City, if thou hadst known, even thou, in this thy day, the things that belong to thy Peace! Happy hadst thou been, even till now. But alas! They are hid from thine Eyes. Therefore the days shall come, when thine Enemies shall destroy thee, and lay thee even with the Ground, and thine Inhabitants within thee, because thou wouldest not know and improve the day of thy Visitation. Alas, O Lord, who shall live when thou dost these things. If therefore, O God, they must come to pass, if indeed they must be, I say again if they*

they must needs happen, and that soon, without any
 possibility of Prevention; then, be pleased O Lord
 to grant me these *Requests*, which I do most humbly
 and yet most importunately lay before thee; *First*,
 that a peculiar regard may be had to thy most faith-
 ful and sincere Servants, that a way of Escape may
 be opened to them; and if this Favour cannot be
 granted to all, *then* let those that suffer be as emi-
 nently Animated for, and supported under their
 Sufferings, as were they Martyrs of old; that
 thus again it may be seen, *that the Blood of thy*
Saints is still the Seed of thy Church. *Secondly*, I beg,
 that thou wouldest, in Mercy, *shorten* the Calamities
 of that time; for, as Christ says, unless those *days*
should be shortned, (Matt. 24. 22.) *there should no*
Flesh be saved. As therefore he promised then; so
 let it be seen also in our Case, *that for the Elects sake*
those days shall be shortned. And *Thirdly*, my Re-
 quest is also, that thy *Holy Religion*, and true *British*
 and *Revolution Liberty*, may Revive again, and that
 the *Glory of the Future Constitution* of these Nations
 may far exceed the *Glory* of the former; that thus,
 though the *Carcasses of this Generation fall in the*
Wilderness, yet these Glorious Privileges, may be in-
 joyed by our poor Posterity afterwards, even with
 far greater Advantage than ever we have enjoyed them,
 in our day. Oh! Lord, allow my Prayers, allow my
 Sighs and Tears, so far to prevail, that these Petiti-
 ons may be graciously granted: Which I beg earnestly
 for the sake of thy dear Son, and our dear Saviour,
Jesus Christ our Lord. Amen.

But, while I recollect and write these things, my
 Tears and Sighs interrupt me so, that I can proceed no
 farther.——Oh! Good God, accept my Labours and
 Endeavours, to serve thee, and to be useful to my Fel-
 low Creatures and Countrymen.——And Oh! Ye
Britains, despise not the Information, Counsel and Warn-

Warning, of one that has obtain'd Grace, both to know much of Gods mind, and to be faithful in imparting it to you, for your good: For God hath roared already as a Lion, in awful Dispensations; and who then will not fear? and he hath spoken also distinctly; and who then can forbear to Prophecie, Am 3. 8. And therefore let me beg you, my Friends, if you can do no more, to joyn with me, in those Requests I have just now mention'd. This is that I demand of you, for all my Study and Pains, in your Service; who have always been, and ever shall Continue,

Your Orator, at the Throne of Grace,

and your true Friend to serve you,



F. T.

F I N I S.

BOO
in

A
contai
Prete
Doway
the F
teau.

Sol
broug
Priest
the la
the L
Rema
Lieut
1710.

Th
fy'd,
own
Price

A
ing th
ty, ev
betwe
of Sta
And
in Pr
Impe

BOOKS Printed for *J. Baker*, at the Black-Boy
in *Pater-Noster-Row*.

A Letter from a Gentleman at the Count of St.
Germain, to one of his Friends in *England*;
containing a Memorial about Methods for setting the
Pretender on the Throne of *Great-Britain*. Found at
Doway, after the taking of that Town. Translated from
the *French Copy*, Printed at *Cologne*, by *Peter Mar-*
teau. Price 6 d.

Solomon against *Welton*: Or, that Prince's Authority
brought against the Insolence of the *White-Chappel*
Priest. Being a Defence of the Resistance made to
the late King *James*, by the Church of *England*, at
the Late Glorious Revolution, in 1688. By way of
Remarks on the Doctor's Sermon, Preach'd before the
Lieutenancy, at *St. Lawrence's Church*, November 19.
1710. Price 4 d.

The Moderation and Legality of Dissenters exempli-
fy'd, from other Historians and other Writers of their
own Party, as well as from their Late Proceedings.
Price 3 d.

A Supplement to the Faults on both Sides, contain-
ing the compleat History of the Proceedings of a Par-
ty, ever since the Revolution: In a Familiar Dialogue
between *Steddy* and *Turn Round*, two displac'd Officers
of State, which may serve to explain *Sir Thomas Double*.
And to shew how far the Late Parliament were Right
in Proceeding against *Doctor Sacheverell*, by way of
Impeachment. Price 1 s.

A se-

A serious Enquiry into the Present State of the Church of England, or the Danger of the Church from the Rashness of the Clergy: In a Letter to Dr. Atterbury, Prolocutor to the Lower House of Convocation. Price 6 d.

A Letter to the Author of the Vindication of the Reverend Dr. Sacheverell, from the malicious Aspersions cast on him, by Mr. William Bisset. Price 3 d.

The Right of Succession to the Empire of Germany, Hereditary and Elective. Containing 1. A short Account of the Succession of the Emperors of Germany. 2. The Coronation, Dignity, and Power of the Emperor. 3. The Election of the King of the Romans. 4. The College of the Electors. 5. The Golden Bull. 6. The Right of the House of Austria, to the Monarchy of Spain. Price 6 d.



